MEMOIR

OF THE

CODUGU SURVEY.

COMMONLY WRITTEN

KOORG

PART II

BY

LIEUTENANT CONNOR,

SURVEYOR.

BANGALORE:

CENTRAL JAIL PRESS.

1870.

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TO THE

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INTRODUCTION

The following Memoir it is hoped, will serve to illustrate in some measure, the leading particulars connected with the Map of Codugu and may, perhaps, be found to answer most of the questions that would suggest themselves, as to the situation, physical construction, surface, extent &c. of this little principality. In the Miscellaneous observations that are annexed, an attempt is made to convey some idea of its Government, population, resources, &c. The remarks made on those subjects may it is probable, be considered as unequal to the interest they excite, or the comparative importance attached to them, and the meagre notices given, would doubtless justify the objection, but, it is hoped, not countenance the conclusion, that such was attributable to carelessness or indifference; however ready I may be to acknowledge the imperfect, perhaps trifling nature of the information conveyed, I must deprecate the suspicion of its originating from such a cause. Indeed if apologies were necessary for the loose, and unconnected sketch I have ventured to give, there are not wanting circumstances, that might be offered in extenuation.

The Survey of Codugu having in every instance been conducted after the manner observed with regard to that of Soanda, no particular account of the method pursued in carrying it on will now be required.

The duties of the establishment, with reference to the above-mentioned district being completed on the 31st October 1815, it was placed under my directions and ordered to proceed to Codugu for the purpose of surveying that Principality. Some delay necessarily occurred in arranging for this undertaking; the Survey however, was finally completed on the 31st of October 1817, thus rendering the whole time consumed in its execution precisely two years, a period it is hoped that will not be deemed as having been protracted to a greater length than was consistent with due accuracy, and what was absolutely necessary, from the difficult nature of the country.

MEMOIR

OF THE

CODUGU SURVEY.

Situation.

In speaking of the situation, aspect and physical construction of this territory, it may be desirable to describe it under two heads, first that of Codugu proper embracing in a general sense the whole of the country above the ghauts, and secondly, that consisting of the districts lying beneath this ridge, those combined portions forming the principality. Codugu proper is situated on the summit, though occupying but a small portion of that range of mountains which formed the boundary of ancient Kerala.* The western ghauts are here elevated about 5000 feet above the level of the sea, and covered everywhere with almost impervious woods, present to the westward a steep and precipitous surface, towards the east, however, they have a gentler declivity; Muddukayray the capital of this mountainous principality, lies 63⅔ miles almost due west of Seringapatam (it being only 51" north of that place.) It is situated in the midst of the hills and is in latitude 12° 26' 20", longtitude 4° 30' 46." The possessions of this state above the ghants, stretch on the north and west, to the champaign country of Mysore, and on the south to the confines of the hilly district of Wynaad; that portion of the country lying below the ghauts, is of confined breadth, but extends at its most western point, to within a few miles of the sea, embracing within its limits a small portion of Malliallum and Tullava.† The extreme limits of the territory lie between 11° 55' 23" and 12° 49'

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* Kerala the ancient name of the Western tract which comprises the modern countries of Malabar, Travancore and Canara. Kouken is the northern extension of this low country.

† The Purswunnie river falling into the sea at Chandergerry formed the ancient boundary of those two provinces now known under the modern names of Malabar and Canara, the division between which is the Peyunguddy river whose stream separates the two Collectorates.

33″ north latitude; and 4° 8′ 23″ and 5° 14′ 10″ longitude west from Madras observatory.

Boundaries.

Codugu is bounded on the north, partly by the talook of Buntwalla in Canara, and is separated from it by the Nettrawutti and Coomardarry rivers which for the extent of 34 miles constitute its frontier. On the eastern part of this northern boundary by the district of Bullum or Munzeerabad and is there partly defined by the Hemmawutty river. On the east by the talooks of Konoer, Arculgode and Bettadipoor of Mysore. The Cauvary for a considerable distance (near 20 miles) marking the division. On the S. E. by the Talook of Heggadevencotta; and on the south by the district of Wynaad, the line of demarcation passing over the summit of the Brumagerray hills. On the west it is bounded partly by the district of Tellicherry in the Province of North Malabar—the range of western ghauts separating the two countries for the space of nearly 65 miles, quitting them however, the line of division takes a direction towards the sea, when having approached the town of Coombla, it receds for a short distance, after which turning towards the north if forms a junction with the Nettrawutte river, at the north-western extremity of the country being bounded for the last 80 miles by the talook of Beakull belonging to North Canara.

Remarks on the boundary.

A momentary glance at the map of Codugu will shew the great irregularity of its figure; and the comparative smallness of its contents in proportion to the extent of its boundary it is encompassed on the west, south, and part of the north, by the British possessions which extend along its limits for 229½ miles (13 of which are occupied by Wynaad and the remainder by Canara and Mulliallum). The territory of Mysore runs along the eastern frontier for 139 miles thus making the whole perimeter equal to 368½ miles, an extent of boundary greatly disproportionate to its area. The upper country with the exception of Yailsewra talook is generally defined by natural limits. The ghauts on the south west, and the stupendous ridge of the Brumagerray mountains on the south, present the most distinct boundaries; quitting this chain, the eastern frontier is marked by an immense forest, except where the Cauvery forms the line of separation; approaching the northward, this woody belt gives place to the open

slopes of Yailsowra, whose limits are defined by a factitious boundary.*

The Districts below the ghauts divided by so great a barrier from the country on their summit, naturally form a portion of Malabar and Canara which they nearly intersect, and to which indeed they formerly belonged; it will be seen that their limits with the exception of the northern line are quite artificial, the boundary being in scarcely any place defined by objects forming a natural barrier.†

Extent and area.

Codugu is of a very irregular outline; could its form be reducible to any determinate figure, it would be to that of a triangle having its apex at the extreme western point. Its length from north to south is 61 miles and from east to west 63½ miles—those dimensions however continue but for a very short space.

The original possessions of this principality were confined in all probability in the first instance, within the precints of the most hilly parts, the circumstances which led to an enlargement of those contracted limits, will be found detailed in the slight historical sketch that is given. It may however, be observed that Sooleeya was acquired by purchase; Umr was the gift of the Bednore Rajah to one of the Codugu Chiefs; Punjay and Bullaree were acquired from Hyder partly at the purchase of peace with those mountaineers, and partly as the compromise for certain violated engagements, and Yailsowra was obtained by conquest. Its extent was comprised within those limits till the year 1804 when the British Government, with its usual liberality, in consideration of the singular fidelity and eminent services of the late chief, ceded to him the talook of Poottoor, now forming one of the most valuable portions of the country. The present extent of this principality is doubtless greater than it ever could have been at any previous period; it comprises an area of

* The boundary is known with the greatest exactness and preserved with the utmost solicitude, a small path runs along it for nearly the whole circuit. Guards are placed at short intervals for the particular purpose of preventing intrusion.

† *Vide* detailed account of the boundary in the Appendix.

2165¼ square miles, of this space the lower districts occupy 580-2-24, those above the ghauts 1585-1-5¼. Calculating however, from the immediate summits of the ghauts the division will be thus, above, 1266-1-14¼ : below, 899-1-9. The accompanying table will be found to exhibit every information with regard to the area occupied by the interior divisions of the country.

TABLE SHEWING the area of Codugu together with that of its interior Divisions

		Miles	Parts of a mile ¼	Parts of a mile 64ths		Miles	Parts of a Mile ¼	Parts of a Mile 64ths
Yallsowra Talook	Coadley Hobely Naad ..	8	2	7¾				
	Coodooloor do	13	3	6				
	Hoolacode do	6	2	10½				
	Bombulloor do	3	1	12				
	Bulla do	13	1	9½				
	Connagaul do	3	1	7½				
	Hamegoad do	5	0	3¾				
	Doadbully Gowdbully do	7	3	8¾				
	Nirrootoda do	6	1	2½				
	Menesedda do	5	1	9½	Total of			
	Mooloor do	7	2	4½	Yallsowra			
	Gunagoor do	12	1	4½	Talook	91	3	5½
The twenty-three divisions or Naads which may particularly be denominated Codugu proper	Nunjarajputtun Naad	55	1	15½				
	Yeddoor do	94	1	2				
	Gudday do	48	2	12¾				
	OolagoolleeMoodagareedo	32	2	12				
	Hoaroor Nooruckkul do	39	2	4½				
	Soorlaby Moothor do	65	0	11¼				
	Hahlayray Buddugayray do	29	0	3¾				
	Muddukayray Horoumullay do	20	0	3¾				
	Pudy Naku Naad	142	1	1				
	Kuddietthu do	51	1	10½				
	Hoodoogayray Moondupum do	35	2	1¼				
	Bayngu Naad	42	0	13¼				
	Byru do (Yedday Naku Naad.)	41	1	11¼				
	Yedday do (Yedday Naku Naad.)	10	1	9½				
	Hirroda do (Yedday Naku Naad.)	8	0	2				
	Baithoalley do (Yedday Naku Naad.)	32	1	3¾				
	Ammuthu Naad do	77	0	13				
	Bayppu do	41	2	2¾				
	Kodyengayray do	39	1	6¾				
	Kuggoadloo do	40	0	4¼				
	Bettieth do	89	0	5	Total of			
	Kaunthamoor do	14	1	12¾	Codugu			
	Thawa do	139	3	4	proper	1180	0	7

NOTE:—The insulated portion of the Company's territories coming within the Codugu limits is of course not included in the area of the Principality, this portion amounts to 8-3-15. This added to what has already been stated as the extent of Codugu will give 2174-3-6¾ square miles as the area of territory circumscribed by the Codugu boundary.

		Miles.	Parts of a Mile. ¼	64th		Miles.	Parts of a Mile. ¼	64th		Miles	Parts of a Mile. ¼	64th
Kiggutt Naad Talook.	Unjigayray Naad ..	23	3	7¾								
	Aurykayray do ..	47	0	12½								
	Tawullugayray do ..	54	2	7½								
	Koorchy Toru do ..	55	3	9								
	Kirrigoor do ..	12	1	0¾	Total of							
	Hutthacuttu do ..	53	3	4½	Kiggut Naad							
	Murray do ..	65	2	15½	Talook	313	1	9	Total area of Codugu above the Ghauts.	1585	1	5½
Umr.	Kolumuggurra Magunnie ..	43	3	11½								
	Kunderpaudee do ..	33	2	12								
	Chokaudee do ..	10	1	0½								
	Moghurrudhu do ..	4	3	0	Tota							
	Yainakul Dawarholly do ..	13	2	5	Umr.	106	1	5¾				
Sooleeay.	Bull Naad Magunne .	21	0	3								
	Puduroanoor do ..	28	1	9								
	Moodoonoor do ..	18	3	8½								
	Iddurrukah do ..	29	3	3¾								
	Arranthode do ..	33	3	10¾	Total of Sooleeay.	170	2	9¾	Total of the Sooleeay Talook. 276-3-15¾			
	Uddoor do ..	38	2	9								
Punjee Magunnie.	Sicily Magunnie ..	2	1	1¾								
	Amrakasupaudy do ..	11	0	8½								
	Kuddubudda do ..	6	2	6¾								
	Buudady do ..	2	3	3¾								
	Old Punjee do ..	22	0	1½	Total of Punjee.	48	3	10				
	Part of Soobramunni do ..	4	0	3¾								
Nettinukay Magunnie.	Salvurulluwutta do ..	47	2	13½								
	Nettinukay do ..	51	3	8½	Total of Nettinukay.	99	2	5½				
Pootoor Magunnie.	Bari Bellloor Magunnie ..	12	2	3¼								
	Pootoor do ..	53	0	5	Total of Pootoor	71	0	9½	Total of the Pootoor Talook. 303-2-23¾			
	Neireymuggurra do ..	5	2	1								
Bullaree Magunnie.	Old Bullaree Magunnie ..	51	3	1½								
	Part of Old Puttoor do ..	20	1	3½	Total of Bullaree	83	3	9½				
	Do Soobramuhni do ..	11	3	5					Total area of the Principality of Codugu.	2165	3	7¼

Capacity.

With so large a portion overgrown with forests extremly hilly, and a surface having everywhere such inequalities of level, as in no place to present any thing resembling a plain, the capabilties of this principality as it now offers itself to observation, would be concluded as more circumscribed than even its narrow limits would lead it to be supposed. The natural capacity of the country however is very great, and only requires a more enlarged population to call it forth; forests of a gigantic growth and everywhere a vigorous and florid vegetation, indicate fully its productive powers, and the general figure of the hills, covered with a rich and deep earth, render them almost everywhere capable of being cultivated; they have room and soil sufficient for maturing vegetable productions, and promise fully to repay the labor and expense of husbandry, while its fertile valleys yield in the same extent of surface in the proportion of more than double the quantity of the neighbouring districts. Water, so necessary for all the purposes of agriculture, is obtained in abundance, the nature of the country ensuring it a profuse supply, such a character is however, only immediately applicable to Codugu proper; Yailsowra and Nunjarajputtun have all the aridity of the open plains of Mysore and something of their comparative sterility.

In the districts below the ghauts, the soil of the cultivated lands is more superficial and less productive, and of that of the upper grounds is almost barren, a large portion consisting of all the indurated stone, common throughout the western coast; where more favorable they are covered by but a thin stratum of clay; the valleys in part of those districts however are tolerably fertile, and throughout Sooleeay and Punjee are adapted to the cultivation of the Areca tree; steep, narrow, sheltered alike from the extremes of heat and cold, and always retaining a considerable moisture, they possess all the necessaries requisite for the success of those valuable plantations.

Estimate of the hilly and plain cultivated and uncultivated lands.

A reference to the accompanying table will convey a tolerable correct idea of the quantity of land under cultivation in each particular district.

TABLE shewing generally the proportion of cultivated lands.

		Cultivated.		Uncultivated.		Remarks.
		Square miles.	Parts of a mile 16ths	Square miles.	Parts of a mile. 16ths	
Codugu proper.	Yailsowra Talook	14	6¾			This table has been obtained by the measurement on the plan of the space represented cultivated and may be considered as near the truth as such a mode is capable of. A reference to the table exhibiting the area of the interior divisions will enable the portion cultivated in each immediately to be ascertained. The total as here given shews the country under cultivation to be in proportion of about one 11-56-100ths of the whole country.
	Nunjarajputtun Naad.	1	4			
	Yeddoor do.	7	7½			
	Gudday do.	3	14½			
	Oolagoolee Moodagayray do.	2	8¾			
	Hoaroor Nooruckkul do.	2	14¼			
	Soorlaby Moothoo do.	1	4¾			
	Hahlayray Buddugayray do.	1	10			
	Muddukayray Horomullay do.	1	10			
	Paudy Naku do.	8	4¼	0	6¼	
	Kuddieth do.	5	5¼	1	5	
	Hoodoogayray Moondupum do.	3	2¾			
	Bayngu Naad do.	4	5			
	Byru do. (Yedday naku Naad.)	3	0¾	0	14¾	
	Yedday do. (Yedday naku Naad.)	2	11¼	0	0	
	Hirrooa do. (Yedday naku Naad.)	2	1¼	0	2¾	
	Baithoolley do. (Yedday naku Naad.)	1	8½	0	11¼	
	Ammuttha do.	7	11	2	14¼	
	Bayppu do.	6	9⅝	1	8½	
	Hooyeangayray do.	5	13¼			
	Keygoadloo do.	3	6			
	Bettieth do.	6	8½	4	9¾	
	Kaunthamoor. do.	2	8¼			
	Thawa do.	5	2¾			
	Total.....	90	13	12	9	
	Kiggutt Naad Talook	15	6½	22	11¼	
	Umr	7	5½			
	*Sooleeay	14	1¼			
	Total of Umr Sooleeay.....	21	6¾			
	Punjee	6	4½			
	Bullaree	13	7½			
	Poottoor	11	0½			
	Nettinukay	14	13			
	Sum Total.....	187	10½	35	4¼	

* This includes whatever portion may be under Areca plantation.

It will be seen from the preceeding that, on a general average, not more than one 11½ of the whole area is rendered subservient to the wants of man; this very limited proportion is in a great measure accounted for by the rugged nature of the country, the space capable of cultivation could however be still greatly enlarged, as a very great share of that extent, now covered with forest in point of level and soil is calculated for it, and at the lowest calculation ⅓ of the whole is fit for the plough, this of course will be understood as referring to the cultivation of dry grains, that of rice is capable of being increased, but, in a much smaller degree—the extent of waste land is only great in the Kiggutt Naad talook, and but only a portion of it is capable of cultivation.*

It has already been said that, throughout the whole country there is no space, however small, sufficiently level to be characterized as a plain. Indeed Codugu is one series of hills, varying only in point of elevation, it will not be necessary to particularize the area of each range; the fall of the ghauts alone may deserve a specific mention, calculating from their summits till they melt into the lower hills of the districts situated at their foot, the declivity of that portion of the ghauts coming within this territory, occupies a space of 2613 3-5th square miles, the whole of which is a steep precepitous descent clothed with a majestic forest.

Like the hills, wood is too much the character of this country to require a statement of the area that may be particularly occupied by it, indeed there are but few places that can be called at all open. Yailsowra is the only exception.

Reference to the surrounding countries.

Encompassed by the possessions of the British and those of Mysore, the countries surrounding Codugu are too well known, to require here anything but a brief mention as to the reference and connection which they may bear to it. Codugu broken by hills, covered with woods, having but indifferent roads, and no large towns, holds out but few temptations to an extensive intercourse with its neighbours, the

* Much of the space represented as waste may at one time have been cultivated; but from long disuse, has degenerated into swamps which cannot be rendered arable.

superior advantages it enjoys for the production of rice renders it however in some measure the granary of the countries in its vicinity. The fertility of the soil, and the habits of the people enable them fully to administer to the wants of their neighbours in this particular.

The geographic position of this principality renders it an object of importance in a military point of view, whether considered as bordering on the confines of Mysore and in the immediate vicinity of the capital of that state, or regarded with reference to that part of Malabar and Canara, which it approaches in point of locality.

Aspect.

The aspect of Codugu presents an entire forest, the long and narrow cultivated valleys enchased within it, serves but to render those vast woods more striking; the whole of the eastern boundary presents a remarkable geographic line of demarcation, exhibiting an almost uninterrupted: and impervious wood from the Burmagerray hills, till to reaching the Cauvery; this space is wholly uninhabited: advancing westwards the woods decrease in density as the country improves in cultivation, and becomes gradually thinner till reaching the western ghauts, the immediate summits of which, partially bare of wood, are clothed with a luxuriant herbage. South from Veerajenderpett, those jungles become less impenetrable, and the whole of Kiggutt Naad(with the exception of the eastern boundary) including the Burmagerry Hills is comparatively open, at least when contrasted with the deep forests of the contiguous district. Approaching towards the north, the thick umbrageous woods of the central parts give way to the date, sandal, and other trees, and shrubs of a more meagre soil, leaving Yailsowra an almost perfectly champaign tract.

But a small portion of the summits of the ghauts is free from jungle; their western face presents a continued forest of immense stature partially subsiding at some distance from their base. Wood however is the unvaried feature of these regions. The lower districts of Umr and Sooleeay are overgrown with it, quitting them however and advancing towards the sea it gradually decreases, Bullaree and Pungee being generally clad with a more thin and scanty garb, still further, approaching westward it entirely gives way to the cultivated valleys and barren rocky slopes of the greater part of Poottoor.

Mountains.

The western ghauts, running nearly from north to south, divides this Territory into two unequal portions differing in many essential particulars; the general configuration of both however is abrupt and broken, the most prominent ridge of mountains, as to height and extent, is that forming the summits of the ghauts. This chain is unequal in its elevation, and somewhat irregular in its direction, having a large curvature immediately at the head of the Thorikahna ghaut, the ridge however experiences but little interruption in the course of 50 miles, running from Subramuhni on the north to the Brumagerry hills on the south; towards the west it falls with great steepness, the descent from the summit to the foot being generally from 2½ to 3 miles, the first part of which is particularly rapid; to the east this chain has in many places a precipitous descent, and is generally steep, the declivity extending however, but for a comparatively short distance, its length bearing no comparison with that of the western face; innumerable ridges branch off from this range, but all diminutive in proportion to the parent from which they spring, they decrease in height as they recede from this ridge, but have everywhere narrow summits, and steep declivities. Todiandamaèl, situated 13½ miles almost directly west of the Pettah, detaches itself in a picturesque manner from this collossal range, and raises its pointed summit above all others; this beautiful hill the most elevated in this part of the ghauts, can only be viewed with effect at some distance beneath its base, its measurement is 5682 feet above the level of the sea, Soobramuhni part of the same ridge, and situated on the northern confines of Codugu, and partly separating it from Mysore, has nearly similar claims to pre-eminence, it being only 99 feet lower; the height of these two points will convey some idea of the elevation of this chain, which on an average is in scarcely any place more than from 4 to 800 feet below them.

The Brumagerry range of hills, running in a direction from east to west, and situated on the southern limits, constituting a formidable natural barrier between Codugu and Wynaad is the next in importance; its general height may be about 4500 feet above the level of the sea, it consists of a table land from the elevated plain of which detached summits rise. Davashi betta is the highest of those, being only however from 100 to 150 feet more elevated

than the other peaks. The northern face of this range has a steeper ascent and of greater length than that looking towards the southward, giving to Wynaad the appearance of having a higher general level then Codugu. Davashi betta is a place of pious celebrity and has been the residence of Suneeashees for time immemorial; numerous devotees resort to the small spring at its foot from which issues the Letchmun Tirut, and a journey to Davashi betta is supposed to add efficacy to this pilgrimage.

Of the minor ridges, that supporting the table land upon which Muddukayray lies is the most conspicuous. Noorkull naad rising on the south eastern extremity of this chain is the highest point of it, those ranges branching off from the stupendous mountain of Soobramuhni are next in consideration, running from that hill they pass a long northern boundary for a considerable distance and are high and steep.

Numberless insulated hills giving way to steep slopes chequer the surface of the country; of those, Cotay Bitta is the most remarkable, this immense mountain lies 9 miles nearly north of Muddukayray its elevation is not greatly below that of the range of ghauts, and its base occupies an immense extent of country, the summit of this hill is comparatively flat forming a kind of waving table land, its sides alone are clothed with forest, and innumerable cultivated valleys occupy the recesses in them; almost immediately on the top of Cotay Betta there is a fine reservoir of water which, in every season retains a constant supply, close to it is a rude temple dedicated to some of the numerous deities that share the homage of those mountains. Maullimby Peak lying on the confines of Yailsowra and Yeddoor naad is the next in point of elevation it is however more remarkable for the beauty of its figure which represents an exact cone, than for its height. Other detached hills and ridges, tho' numerous are not deserving of any particular notice. The hill close to Veerajenderpett and Moogoatgayray betta are the most remarkable; they are both steep, but low, the latter presents a precipitous rocky acclivity towards the west; there is a small Pagoda on its top; some few detached ranges are situated along the eastern boundary not however remarkable for either elevation, or extent; amongst them Seedaswar and Mawcull are the

most prominent, the former guards the pass, or rather woody defile that gives entrance to Codugu, and attracts attention, as being for some years the place of retreat of the adventurous chiefs of those wild regions. A Pagoda dedicated to Siva occupies the top of this hill

Of the mountains below the ghauts, the immense ridges connected with, and branching from them, form the principal ones. In the lower districts those chains descend with great steepness leaving a large space along the foot of the ghauts, one unvaried extent of precipitous hills, and impenetrable woods. The range lying on the southern boundary stretching from Tulla Cauvery to Purruthuddy betta is the most remarkable, presenting an uninterrupted ridge for the whole distance, having numerous minor branches running from it; of the few detached hills Buntamale, Kunneeyar Goota and Bulla naad are the most conspicuous, the former is the highest; they are however all comparatively low but very steep.

General observations as to the superficies and configuration.

From the above enumeration of the most prominent mountains, the general character of the superficies, and configuration of the country will be inferred; covered with chains of hills of equally various elevation as direction, its aspect is greatly diversified; but its general, and almost invariable features are ruggedness. The whole of the western portion of the upper country lying in the vicinity of the range of ghauts is abrupt, and mountainous: quitting this Alpine tract, and approaching the eastward, the various ramifications of those hills, loose themselves in the steep low ridges which insensibly subside in the undulating slopes of the most eastern parts, the aspect of Yailsowra is of this waving nature, and though not immediately flat, has a much larger portion of plain than any other part of the country. Descending the ghauts, whose mountainous wall gives the upper country the appearance of an immense terrace; we find the superficies of the lower districts equally marked by those rugged asperities, that distinguish the more elevated tract; quitting those lofty ridges that descend from the range of ghauts, the higher acclivities give way to eminences of lesser magnitude which gradually sink into steep but low slopes infinitely varied as to shape, and extent, those again are lost in the gentle un-

diuating rocky table of which the more western parts are formed.

The rough and uneven surface of the country is everywhere diversified by narrow and steep valleys, which are occupied by the arable lands, this situation being the only one calculated for the cultivation of rice. The breadth of those valleys, varies in proportion to the steepness of the country, they rarely however exceed half a mile, and in the more hilly parts, frequently are not more than a fourth of that distance; winding along the bases of the eminences that border them, they run for considerable distances, occupying the narrow clifts of all the high grounds affording sufficient water for the purposes of irrigation; the narrow valleys are cut away to increase the extent, and if favorable are formed into terraces for the purpose of further enlarging the space capable of being cultivated.

Divisions and their Boundaries.

The general principle upon which the country of Codugu is divided, differs but in few particulars, some of the terms excepted, from the other mountainous countries occupying the summits of the western ghauts, and those situated below this range of hills. The talook of Yailsowra and the small district of Nunjarajputtun form an exception to this observation, resembling both in superficies and productions the open country of Mysore, their divisions are arranged after the manner common to those of that country.

The accompanying map, exhibits every particular regarding the internal divisions of Codugu, it will not here therefore be requisite to state their relative position with regard to each other, as a slight inspection of the sketch here offered, will convey every desirable information on this subject, and the table given in page 5 will be found to solve every question, that could arise as to their superficial extent; a few brief observations however may perhaps illustrate both.

Codugu, was divided into five talooks under the late Rajah. Yailsowra on the north, Kiggutt naad on the south, the centre space which may more particularly be called Codugu proper, being under the immediate control of the Dewan Cutcherrie at Muddukayray. The districts below the ghauts are partitioned into two talooks that of Sooleeay and Poottoor.

Those larger divisions formed for the purpose of civil administration have at different periods been modified or altered, as caprice or convenience may have dictated, the smaller component parts which form them, are the ancient partitions of the country.

A talook consists of any indefinite number of naads, this being the next smallest territorial division, it is again subdivided into gramas, and those into magunies, * which are still further separated into wurgas, this last name denoting the fields or estate of the husbandman or occupant.

The term naad pronounced sometimes *narrh*, is general throughout the more southern parts of this range of ghauts, and much used in Malabar, but scarcely known towards the northward of Codugu; this denomination means district generally, but sometimes country (as Wynaad &c.) the divisions of the talooks of the lower country are arranged exactly after a similar manner with those just mentioned, their denominations however having some difference, the term magunnie being substituted for that of naad, which it resembles in every other particular.

The lesser divisions of Yailsowra are denominated hobelys, this is similar but generally smaller than the magunnie and naad;

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* It will be perceived that the two smaller divisions here mentioned, are not inserted on the map, or registered in the list of villages, anxious to obtain those particulars, frequent applications were made for them but without success, the native authorities evincing the most unaccountable solicitude to conceal them. Indeed, however strange it may appear, it required the utmost exertion to obtain the list now given. On the first commencement of the work every attempt was made to mislead the Surveyors in this particular and nothing but the most distinct assurances that such a proceding must necessarily put an immediate stop to the undertaking could produce an alteration in the conduct that had been observed. After a considerable period of delay and prevarication, a register of the whole of the villages and other divisions was at length procured from the Cutcherrie, the omission of the smaller names being pointed out, was met by the assurance (so entirely unfounded, that those using it must have been quite indifferent as to the expectation of belief) that the list which had been furnished contained every particular that could be given, and such precautions were taken, that it was impossible to learn those names which were withheld, as the Inhabitants had particular instructions not to inform the Surveyors.

Nunjarajputtun has no intermediate subdivision, it consisting merely of the naad and its gramas.

The divisions of Poottoor it may be perceived, are rather intricate, this arises from the circumstance of their having undergone some alterations subsequent to the transfer, * the small magunnies noted as forming the four large ones which compose the talook are some of the ancient divisions which though now recognized by the people, are not used in the administration of the country.

The magunnie of Soobramuhni exists in a very detached shape this orignates in the villages forming it, having at one period being held in Inam by the celebrated Pagoda of that name.

In the districts below the ghauts, it will be observed that an insulated portion of the Company's territory is included within the Codugu boundary, this consists of some estates which though within the limits of the country transferred by the Company in 1804, were specially stated as forming no part of that which had been ceded; particular reasons doubtless must have influenced this arrangement, no information however has been acquired, as to the exact motives that caused the disposition thus made; there are a few other places, sometimes only fields, coming within the Codugu limits; no inconvenience however has been found to result from this intermixture of country.

The boundaries of the interior subdivisions are mostly arbitrary and facticious, in many instances however it will be seen that they occasionally follow the course of the large streams and ridges, but as a general remark, they have but little reference to natural limits.

No system of territorial partition could be simpler or more complete, it presenting a regular series of subordination requiring nothing to perfect it, there is however a great irregularity in the areas of the different divisions, but we are not in possession of the motives that guided the partition of the country into those several parts, it is diffi-

* The portion of country ceded by the British Government to the Codugu Prince in 1804 was severed from the Canara collectorate.

cult to say, nor perhaps is it materially necessary to know, what cause may be assigned for this disproportion in the superficial extent of the various divisions.

Principal places, cusbas, market towns, &c.

In Codugu proper there can scarcely be said to be any large towns, the population is extremely scattered, the inhabitants living on the borders of the cultivated valleys, and universally in insulated dwellings distant from each other in proportion as the situation of their fields will conveniently admit of; and separated on an average little less than half or quarter of a mile asunder, the larger divisions have not in most instances a principal village, each naad however in every case has a cutcherrie the residence of the Shanaboge (or native Reveuue Officer) where the business of it is transacted.

Coadlypett.

The chief places in Yailsowra are Coadlypett and Sunnywarsuntay, the former of those is the capital, it is situated in the northern part, and in the hobly to which it gives its name, in this town is a cutcherrie, the residence of the Chief Officers of the district, it contains about 60 houses, and is a market place of some eminence, the fair held here on every Sunday being numerously attended ; it is also the seat of some little trade, the rice of the interior being here exchanged for the dry grains and cloths of Mysore &c., this traffic is principally in the hands of a few Sivabuctar merchants.

Sunnywarsuntay.

Sunnywarsuntay as the name implies, is the place where Saturday's market is held, it is in Bulla hobely, and situated immediately in the large road which crosses this narrow neck of land, it consists of but a few huts and a cutcherie for the purpose of collecting the sayer duties, which from the local circumstances of the road are very considerable ; the market is a place of great resort, its central situation rendering it particularly well adapted for the purposes of traffic.

Ramapoora or Ramasamy cunnawey.

The next place of consideration is Ramapoora or as its more generally called Ramasamy cunnawey, this is situated on the bank of the Cauvery in the southern part of Nunjarajputtun naad—there is no

town here, it consisting of a few wretched scattered huts not deserving that appellation; this is the station of the cutcherie of the District, and is a market place of considerable importance, the fair occurs on a Wednesday, and generally attracts a large concourse of people; bordering the confines of both countries, and on a principal road it engrosses all the trade of the adjoining parts, this being the principal place from which the rice of the neighbouring districts is exported.

Soamwarpett. Soamwarpett is the next town that claims attention; a market is held here on Monday, it is well supplied and numerously frequented, the place itself however though dignified by the appellation of petta is of but little consequence consisting of only about 30 indifferent houses.

Muddukayray. Muddukayray the capital of this mountainous principality, is situated in the midst of the hills and somewhat in a central position, it seems to have been chosen from its comparative difficulty of access; and this feeling appears common to most Indian Highland Chiefs, as they are found invarially to fix on (as if to render security more secure) the deepest recesses of their Alpine retreats for a place of residence; Muddukayray we are informed was fixed on as the seat of Government by Doda Veerappa one of the early princes of Codugu; lying on the top of an elevated table it is nearly the highest inhabited land in the principality; its local position is extremely picturesque and beautiful, surrounded by an amphitheatre of hills; it is situated in the small basin at their foot, and sheltered in some measure by them from the violence of the winds, to which its elevated site would expose it.

The town of Muddukayray is small and insignificant, it consists of a petta lying a short distance east of the fort, running in a long, and rather straggling line, which scarcely allows it the merit of regularity, some scattered houses, lie immediately close to the fort, the whole however, in both places, not amounting to more than 300; most of them of a wretched appearance, and few with the exterior of comfort, or cleanliness; The seat of no trade, or manufacture it owes its importance entirely to being the residence of the chief, and indeed, is principally inhabited by those belonging

immediately to his personal establishment. A market is held here every Friday, it is most abundantly supplied, and attracts a very large concourse of people, most of whom however belong to the country.

Veerajenderpett.

Veerajenderpett is the largest, and it may be said the only town in Codugu, it is situated in the southern parts 16 miles S. E. of Muddukayray, and immediately on the communication between the Western coast and Mysore ; though a place of the greatest consequence in the country, it is of recent birth having been founded by the late Rajah about 25 years since.* Its first population consisted of those, whom he had in his predatory excursions swept away from Mysore; but principally of the inhabitants of Periapatam, who fled here for protection when that place was destroyed by the Sultan to prevent its falling into the hands of the British.

Veerajenderpett is a large straggling town containing about 500 houses, upwards of 200 of which belong to christains; they are however, almost all of a mean appearance, and although the whole permanent trade of the country is centered here, there are but few symptoms of either affluence, or growing prosperity : having no manufactures, its chief support must be in traffic, for this, its situation is particularly advantagous, fitting it in a great measure for being, a staple between Mysore and the Western coast, at present however it has not attained this desirable perogative ; it is notwithstanding a mart of some consequence, and the fair which takes place here, every Friday, is the largest of the periodical markets held in the country ; all the produce of the southern parts is brought here for sale, also that of the districts in its vicinity, it being the principal place from which they are exported, the neighbouring inhabitants of Mysore resort here in great number. Rice is the chief article which they take away with them.

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* It was established by Veerajender in commemoration of a meeting that took place between General Abercromby and himself during the war with Tippoo some time in the year 1792

Bágamundala. Bágamundala is the principal place of Thawunaad, it is situated at the junction of the Cauvery and Kunnikay streams but owes its celebrity more to the Pagoda there than its size or trade, it consisting only of a few scattered houses.

Kiggutt naad. There is no town of any description in Kiggutt naad through which even the smaller villages are but thinly scattered. The cutcherie which is considered the chief place is in Ungigayray naad; the principal authorities of the district live at it.

Palaces. Besides Muddukayray there are three other Arrahmuhni, or palaces, the most remarkable is Naku naad, it was built by the late chief, and is now occupied by some branches of his family; the next is Gurrawully in Gudday naad where reside the descendants of the second brother; and lastly Hahlayray in the naad of that name. This was the residence of the present chief before his accession to power; the three palaces just mentioned are not remarkable either for extent, or elegance; the first is the largest, it is fortified after the native fashion by a strong wall with small round bastions at the angles; the circumference of this fortification is exceedingly limited, it is however surrounded by a very deep ditch, and high embankment, leaving a small open space between the inner walls, and this outer work; the approaches to it are guarded by various barriers, thus, making the whole comparatively strong; the other two have but little remarkable about them, they are after the plan of all other native houses, but well built upon a very large scale, and encompassed by breastworks, and the road leading to them secured by barriers. The lands in the immediate vicinity of those palaces are estates severally belonging to them.

Remarkable places below the ghauts. There are no other places worthy of notice above the ghauts, and below them there are but few of any consequence, indeed, none in Sooleay. Bullaree the capital of the magunnie of that name may deserve mention, as being a place of some small trade, the cutcherie here is the seat of the principal authorities of the district. Bedderholay, Neirrenuggurra, and Kullukah situated on the great road proceeding to Mangalore are each small towns consisting of, from 15 to 20

OBSERVATIONS.

The Fort of Muddukayray, it will be seen is nearly encompassed by Hills almost all of which overlook it, but particularly those on the South from whose summits the whole Interior is visible, a reference to the scale will shew what facilities those possessions afford if an attack were meditated, the points marked A B & C are remarkably well situated in this particular, especially the former, the occupation of which must go far to ensure that of the fortification itself.

Muddukayray is in Latitude 12-26-20, Longitude from Madras Observatory 4-30-46 It is situated 63½ Miles, almost directly West from Seringapatam, the route from the Presidency, of Mysore to Muddukayray gives distance of 90-1 Miles, the first 50 of which pass thro' the lower Country

houses and in them centre the little traffic carried on in those parts.

Poottoor. Poottoor though the chief place of the talook has no petta, and is only remarkable for a large Pagoda, and being that where the principal cutcherie is stationed; Uddoor the capital magunnie of that name is situated exactly under similar circumstances.

The enumeration that has just been given, contains all those places that deserve any particular mention, it will not be necessary to state any further here the different places where cutcherries are situated.

The Table of Division and villages &c. shewing all information of this nature, and as it has been already observed, that, there are no particular cusbas to each of the minor districts, it will be understood that those offices are the chief places of them.

Forts Droogs &c. The rugged aspect of the country fully answers all those purposes for which regular fortifications are designed, strong in its numerous fastnesses, it is almost everywhere fortified by nature, each hill, offers a new post, and thick woods present, a place at once for concealment and defence, thus guarded, it requires but little art to increase the obstacles which naturally oppose themselves, this has been done to an extent, that speaks forcibly the attachment of those mountaineers to their native wilds.

Fort of Muddukayray. Though for a long time the chief place in Codugu there was no fortification till the reign of the Sultan who erected the present one.

As a military post Muddukayray owes its strength entirely to its situation, the elevated table upon which it stands once surmounted, all difficulties may be considered as overcome, encompassed by a circle of hills the approach is everywhere difficult, it is shut in by 4 gates each commanding the heads of the only passes that give access to it*, those ghauts are generally steep and broken, and

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Vide series of Routes.

the approach to them naturally rugged, can be otherwise variously obstructed; strong from their position, occupied by a small number of men, and defended with any ordinary share of resolution, they could not be forced without considerable loss to the assailants. The south ghaut is comparatively short being little more then half a mile, the road is very steep, but good, and partially free from forests; the ascent of those on the east and west is considerably longer, and more rugged, and both are enveloped in thick woods; that on the north is much the best pass, both as to length and ascent, indeed, the extent and acclivity of it is comparatively trifling, the entrance to those passes is flanked by a deep ditch, the gates however at the head of each are weak, and could be readily forced, none of them could resist a petard.

Tippoo, as has already been said, built the present fort of Muddukayray, doubtless for the purpose of securing more effectually his conquests, and agreeably to his system of nomenclature, he set aside the Hindoo name, substituting in its place the Moslem appellation of Zufferabad; he displayed but an indifferent judgement in fixing on the site of the fort, as it is completely commanded on the west, the small hills in that direction quite overlooking it. It is situated on the summit of a low top, and has a rather steep acclivity for about half its circumference, the remaining part, that is, the north and west has a gentle ascent, and on this account must be deemed the weakest. The figure of the fort is irregular, and its walls in few instances conform to the scarp of the hill. The ramparts (on which no guns are mounted) are about 8 feet thick and nearly 20 high, the parapets however are only about one fourth that breadth, the whole is strongly built of stone and mortar, it is surrounded by a ditch which in point of breadth and depth, is not of sufficient magnitude to offer any material impediment, there is a very large space between the foot of the wall, and its scarp nearly 30 feet; the entrance is on the south, and like most native fortifications it is intricate, and circuitous, close to it and immediately under the walls are some of the Public Offices, they are built upon an elevated platform (surrounded by a slight parapet) to which a neat ornamental gate gives access, those buildings (in a military point of view) greatly encumber the entrance of the fort, and materially increase the faci-

lities of its capture the whole is in excellent order and preserved with much care. Its regular garrison consists of 300 Codugus, who are relieved agreeable to the ordinary routine at the expiration of every 15 days. The interior space is occupied entirely by the Palace, and the offices belonging to it. It is inhabited alone by the Rajah and his suite, indeed the whole may merit the designation of a fortified castle more perhaps than a fortress.*

* From the above description it will be seen that this fort is evidently, but little calculated for defence. Capable of containing but a small number of men; constructed without art, and so completely commanded by the hills in its neighbourhood, it could make no resistance against bombs, or even canon of a small calibre; the nature of the ground would leave a choice in conducting the attack, and indeed, there would scarcely appear to be much necessity for those preparations, as it seems quite capable of being taken by a *coup-de-main.* A well directed escalade (the assailants having shelter in most places till reaching the foot of the walls) could not fail of being attended with complete success.

With the exception of Muddukayray there is no regular fortification of any kind in the country; the hilly nature however of it presents innumerable places, that could be readily rendered defensible, and which might easily be concealed amidst those almost impenetrable abodes. All native chiefs are fond of having some stronghold to which they might retire in the last extremity, and though there is every reason to believe, no such now exists here, the country in the vicinity of the ghauts offers numerous points, where a retreat of this nature could be easily formed.

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* A disinclination to increase the feelings of suspicion which were evidently entertained by the Rajah, prevented a survey of the Fort being taken after the manner that could be desired—that is on a very large scale, and by absolute measurement with the chain—such a proceeding however, would have produced considerable uneasiness, nor would the attainment of this object be accompainied by any adequate advantage, it was therefore considered prudent to waive any measurement of this nature. The accompanying plan however exhibits a survey of the Fort and the surrounding country. It is done after the usual manner and on an enlarged scale, this sketch together with the description given, it is hoped will convey every desirable information on the subject.

Cuddungs or Breast works.

The breast works here called cuddungs which are seen in almost every part of the upper country, afford a singular instance of the indefatigable perseverance, with which those highlanders toiled to secure the possession of their hills, those monuments of their exertions are said to be of ancient date, and the large forest with which they are mostly overgrown, would entitle us to come to such a conclusion, the great distances to which they stretch, the steep acclivites they ascend, and the high ridges they surmount, cannot fail to impress a feeling of wonder, at the immense labor, that must have been required in the formation of them, those lines presenting a similar front almost always looking towards the surrounding countries, the exact conformity of their construction, and the solidity with which they have been made, their situation, running along the crests of the hills in the more mountainous parts, and in the comparatively flat country towards the eastern borders in most cases flanking the roads, all combined to impress a conviction that they have been formed as it evidently would appear for the purposes of defence. Such doubtless has been their general destination. The change of manners and habits leaves us in obscurity as to particulars. No immediate connection as a whole can be traced; as they pass along the tops of ridges or over slopes for considerable distances, never assuming any distinct figure, but always conforming themselves to the inequalities of the ground and terminate abruptly in the woods; it may however be generally observed that they occupy the most exposed places, the forest being in itself considered a sufficient defence, they are frequently seen in small insulated portions, for which it is not easy to account. It will be seen that they are uncommonly numerous on the road to Bagamundla from Mudukkayray, the necessity of so many defies conjecture, they may however suggest the question, whether they owe their rise to intestine feuds or foreign wars. A portion of those defences have resisted the effects of time being still in tolerable repair, and from what is left, some idea of the original design may be formed; as Military works however they are nearly useless, their great length rendering it impossible to defend their whole extent.

The situation and course of the principal cuddungs have been marked on the map, innumerable others are everywhere to be met

with but are now too imperfect to be traced.

Defences of the Roads

The care taken to secure the passage of the great roads, and even to barricade the smaller paths, adds another proof of the solicitude with which the Codugus guard all approaches to their mountains; similar apprehensions suggest in most instances the same precautions. All mountainous Rajahs are remarkable for rendering the access to their possessions as difficult as possible, it appears a part of the policy of the authorities here, to limit the greater communications to as small a number as is at all practicable, and to impede the few there are, by innumerable barriers. Many of the roads are studiously lengthened, that for instance leading from Mysore to Mudukayray is remarkable for the unnecessary circuity of its route, all are narrow and rugged and difficult, the breast works that intersect them are formed of a deep ditch, and high bank; a reference to the routes will shew, the number and situation of those stockades, and exhibit in minute detail the general character of the communications with, and through the country, as also the various obstacles that are to be encountered on them.

Villages and Towns

There can scarcely be said to be any towns in Codugu.

Unlike the open country, the villages of Codugu (with the exception of Yailsowra and Nunjarajputtun) consists of detached habitations extending along the narrow valleys that wind at the foot of the high grounds, and an indefinite number of those cultivated glens have the collective designation of grama, which may be translated cánton or township to which it has a considerable resemblance; this is divided into several minute portions termed mouzas, muzeras &c., which are considered dependencies of it; the lands belonging to the grama, are marked by a well defined boundary. In Yailsowra and Nunjarajputtun the villages are arranged on a different system, being in those districts in a more collected form, their arable grounds lying immediately contiguous to them.

It will not be required here to describe the internal economy of the village administration, the arrangement common throughout

the western coast appears equally to prevail on the whole of that mountainous tract, occupying the immediate summits of the ghauts, such at least is the case throughout Codugu; the number and occupution of the officers belonging to the village establishment, differing in no particular, and the same admirable system as to the government of the little community can be traced in every instance. The accompanying Register will be found to contain a list of all the interior divisions of the country, also of the villages belonging to them, exhibiting at the same time the actual position of each from the nearest Trignometrical station.*

Waters &c.

Codugu enjoys all the abundance of water consequent to a hilly, and well wooded country. The rich garb of forests which clothes almost its whole surface, retains a humidity that produces a luxuriant form of trees, and herbaceous plants, which brings to recollection the florid vegetation of more temperate climates. It is every where furrowed with rivulets, and traversed with numerous smaller streams branching from them, those generally have a constant supply of water, the more hilly parts are highly salubrious, and water for irrigation, or domestic purposes is generally plentifully afforded. Wells are uncommon, nor indeed are they at all necessary. Yailsowra and the flatter parts of the eastern boundary are not so happily situated in this particular, but neither are remarkable for any striking deficiency.

The lower country is also furnished profusely with this important element; springs descending from the higher grounds diffuse a freshness and vegetation, in all the numerous little valleys through which they shape their course, those parts in which the arreca plantations are numerous, enjoy an abundant share of this necessary article, indeed, there is sufficient for the irrigation necessary for a second crop in every part of the lower districts, and occasionally enough to mature a third; it is however only the deep narrow glens occupied by the arable lands, that are thus favored, the high grounds with the exception of the woody parts of Sooleeay bordering the foot of the ghauts are for the greatest part of the year parched, arid, and quite

* *Vide.* appendix No. 1

devoid of vegetation. The whole of Poottoor presenting one extent of naked rock on which are seen only a few verdant shrubs to vary its painful uniformity; the rainy season, being the only period in which the elevated lands throughout those parts, assume a more verdant appearance.

Rivers &c.

The waters of Codugu divided by the ridge of ghauts fall into the sea washing both coasts of the Peninsula, those of the upper country flowing into the Bay of Bengal, while those of the lower districts, are lost in the Indian Ocean.

It may generally be observed that none of the rivers of Codugu are considerable, either as to breadth, or depth; their supply of water however is everywhere generally abundant and constant, their sources lying so elevated, added to the steep declivity of the country, impels their streams with a rather rapid course, they are with the exception of the Coomardarray not navigable, and almost wholly useless for transport of any kind, except when swelled by the periodical rains, during the continuance of which, rafts might be used on them.

The inequalities of the country through which those rivers shape their course, and the general height and steepness of their banks, (which they are not subject to overflow) necessarily precludes the possibility of their promoting culture by a diffusion of their waters; there are no works, or anicuts of any description on them, the numerous subordinate rivulets answering all the purposes of artificial irrigation*.

The whole of the minor streams intersecting Codugu vary only particularly in size, their general characteristics (a rather deep and rugged bed, through which alternately flows a shallow rivulet, or

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* Close to the village of Hanugoad beyond the Codugu frontier in Mysore there is an anicut across the Letchmun Tirut, there is also one across the Cauvery at some distance below the village of Sayrungarel, this however is also in Mysore.

rushes a tempestuous torrent, as influenced by the seasons) being in most other instances quite similar.

It may here be observed that the rivers both below, and above the ghauts in Codugu, begin to swell in the early part of June, and flow with a violent, and boisterous rapidity till October, when their streams become more placid. The excessive and continued rains common amongst those hills for the intervening months will readily account for the immense body of water, that during their continuance forces its passage even by the smallest rivulets, which widen into torrents, and subsiding with the course, leaves an immense chasm, that is but partially occupied by the stream during the other parts of the year,

Cauvery

Codugu proper gives birth to the Cauvery and two principal streams tributary to it, the Sornawutty on the north and Letchmun Tirut on the south, the former running for its whole extent within the country joining it, at the village of Coodigaig (on the boundary), the latter continuing its course for some distance through Mysore, and fertilizing the districts on its borders unites with the parent stream.

The rivers of Hindoostan, doubtless from their beneficial effects, are supposed to be the offspring of some divinity, and their rise and confluence held in religious veneration by the Hindoos; each river has its parent deity, and a wild and fanciful polytheism makes them the scene of some remarkable events connected with their theological History.

The source of the Cauvery does not fail to attract the devotion of the pious, it issues from amidst the recesses of the Western ghauts, and the spring from which it takes its rise is fabled to have been a Nymph of exquisite beauty, the daughter of one of the seven Rishees who while performing Tupysa (or penitential devotion) dissolved into the little fountain which now yields its modest, and distant tribute to the ocean. Immediately on passing Bagamundla it is joined by the Kunniky the Naiad of whose stream is like her sister Goddess the subject of a romantic fiction.

Ishwara is worshipped at the source of this river, his temple however is exceedingly small and mean, indeed the place altogether owes its celebrity to its sanctity, and must rest its claim to distinction on its intrinsic excellence, entirely devoid of architectural grandeur. If the weary devotee forms his expectations from the splendid edifices of Benares or Juggernaut, or the numberless other holy places in making the pilgrimage of which this forms a stage, he will be disappointed.

No remnants of antiquity decorate this interesting spot; the sacred spring is in the form of a reservoir of about 10 feet square, and 2 deep, it is enclosed amidst mountains(those in its immediate vicinity are dedicated to the seven patriarchs) and is surrounded by wild and picturesque scenery. The road from Bagamundla is nearly 3 miles, winding gently among the heights, but has none of those monuments on it that frequently adorn the avenue leading to any remarkable place of worship—There are 3 temples immediately at the junction of the Cauvery and Kunniky, they are dedicated to the Hindoo triad; those edifices though considerably more elegant then that above, merit but little attention. The sungam or point of confluence is reckoned holy, although of greatly inferior efficacy to the source.

Tulla Cauvery ranking high among the places of religious sanctity, devotees of all descriptions constantly resort to it, either in the fulfillment of some vow to propitiate the deity, or in the ordinary course of their pilgrimage; but at the Jatra, or annual festival which takes place in September, the concourse is said to be from 5 to 6000 and from all parts the superstition is stated to be of a profitable nature, each pilgrim as he bathes in the Holy Fountain places a piece of money in it, and those votive offerings are carefully transferred from the Treasury of the deity to that of the Circar—a great liberality however is shewn to all whom purposes of devotion may have brought to the celebrated fair, as they are fed for the whole, or large part of the period they may remain.

*The Cauvery may be considered from its length, and the volume

*The space of country whose waters contribute immediately to the Cauvery is 426 ½ square miles.

of waters which it carries to the sea, as one of the principal rivers of the Peninsula,it pursues a course of nearly 400 miles, and after fertilizing Tangou disembogues between Negapatam and Tranquebar, mingling its waters with those of the Bay of Bengal. The course of this fine river through Codugu is very tortuous, and its banks are overgrown mostly with a stately forest, which for the greatest part of its whole extent overhangs its borders, they are universally of a rich clay or mould, and every where sufficiently high (on an average nearly about 15 or 20 feet) and steep if not precipitous, as to render their ascent difficult,the general breadth of the river is liable to some varieties, but it imperceptibly increases from its source, its extreme width at the point of departure being about $\frac{1}{8}$ of a mile, the bed over which it flows differs in various places being occasionally sandy, pebbly and rocky; the latter feature may however be considered as the most pre-dominant, and consequently is subject to great irregularities of surface. The established passages over the Cauvery are exceedingly limited during the dry months, there is only about $3\frac{1}{2}$ feet water where it is usually crossed, the river however is not generally fordable even at this season, its depth throughout being extremely unequal varying almost every furlong, but in most parts of the latter 20 miles, it is of sufficient depth to render boats (except in a very few places)at all times necessary. The river forms a strong barrier, and well fitted for defence, the roads leading to the passage of it are stockaded, and could not be forced without some difficulty. The Cauvery from November to the end of May has a rather lovely stream,and a considerable body of water when the vicinity of its source is considered—immediately in the neighbourhood of it, the smallest depth may be 2 or $2\frac{1}{2}$ feet,but the greater portion is much beyond this; for the remaining part of the year it assumes the restless impetuosity of a torrent, and during this period is possible to be forded from a short distance west of Bagamungalum

Soornawutty.

*A branch of the Soornawatty issues from the table land on which Muddukayray is situated; its waters however chiefly flow from Cotta Betta, and the numerous mountainous ridges, and minor heights that run in every direction from this immense hill,it will not be desired parti-

* The space of country whose waters contribute immediately to the Soornawutty is 256 $\frac{1}{2}$ square miles.

cularly to enumerate the countless rivulets that contribute to swell this fine stream, as they offer no exception to the general observations that have been made, their course from the rugged nature of the country is extremely winding, their banks are of clay overgrown with jungle often steep, not unfrequently rugged, and passed with difficulty except at established fords; their beds are generally stony, and their breadth variable—not however very considerable—the flow of water varies with the season, during the rains it rolls rapidly along, but for the other parts of the year has a tranquil stream. The nullahs may be considered in most instances as perennial.

After passing the village of Gurgandoor, the Soornawutty joined by many of its tributary branches, begins to assume the appearance of a river; it is here about 400 feet broad, and increasing in size from the accession of the numerous streams on either bank, is nearly as large as the Cauvery at the point where it unites with it; leaving the village of Hahdagayray the banks of this river become rather high and steep, and thence continue so throughout, they are generally of clay, and during the latter part free from forest; its waters run over a bed, in most places rocky—their depth as has been said is influenced by the seasons; in the monsoons it has an impetuous tide, which after October gives way to a gentle stream, in the former instance it is not to be forded but during the latter period, is little more than 3 feet deep.

Doad Holay or Luchmun Tirut.

*The Doad Holay or Luchmun Tirut is the principal channel by which the waters of the southern parts are conveyed to the Cauvery; this river rises amongst the Burumagarry hills, its source situated at the foot of this ridge, is a place of pilgrimage, the little spring however that is the object of religious veneration, has nothing but its intrinsic sanctity, and the picturesque wildness of the surrounding scenery, that can recommend it to observation.

The Luchmun Tirut river runs but a very short distance through Codugu, nor is it in any place during its course remarkable for its size, the extreme breadth may be averaged at about 140 feet

* The space of country whose waters contribute immediately to Luchmun Tirut is 3121 ½ square miles.

gradually decreasing of course as it approaches its rise; springing from so extended a range of mountains, and running through a country whose general character is woody, this river as will be inferred has a constant supply of water, like the others it varies in quantity, but when not filled by the rains, its depth, from where the small rivulets unite to form the larger stream, may be about 3 feet; it cannot be called fordable in the rains, but is so during the dry season, the steepness of the banks alone offering much impediment at this period—they are of clay and shaded by forest—the bottom is universally sandy.

The inconsiderable portion of the waters of upper Codugu that flow into the Indian Ocean, discharge themselves chiefly by means of the Burrapollay, a small river that passes into the lower country by a gradual descent through a deep chasm in the ghauts, which during the latter part of its course, forms a rocky wall on each side; it drains the waters of 192-12-64ths square miles.

There is nothing with regard to this river which is of sufficient consequence to require a specific mention; it has a constant flow of water, and, while in the upper country, a sandy bottom.

Burrapollay.

The Burrapollay is a branch of the Brullypatam river, which falls into the sea at the town of that name, and is navigable for small craft as far as Illicoor a village on its banks, situated 16-6 miles from the foot of the ghauts.

Hemmawatty.

* The Hemawattay is now the only river of consequence above the ghauts to be spoken of. It rises in the hilly parts of Bullum, and the waters of Codugu contribute but little to its stream. The Hemawatty passes for an inconsiderable distance along the northern boundary, its bottom is sandy, and its depth little more than 3 feet in the fair season, which is the only period it is fordable, the banks are steep, and like the other rivers in the interior, is incapable of irrigating the country on their borders.

Rivers below the Ghauts.

The Noojeekul, or as it is otherwise known the Pruswunni river, descending from the ghauts that skirt the eastern border of the Sooleeay

* The space of country whose waters contribute immediately to the Himmawatty is 84¼ square miles.

district, and the Coomardarry springing from the foot of the Soobramuhni hills,are the principal rivers that intersect the lower districts—the former disemboguing at Chundarghurray, and the latter falling into the sea at Mangalore.

The Pruswunnie river.

The union of the Sumpajee and Bullanaad Holay, (the point of confluence taking place at Payrahjee,) forms the Noogeekul, which having run for some miles, and being joined by various minor streams, during its course assumes the name of the Pruswunnie—this river flows through a country generally hilly,at least of a very irregular surface, and partially covered with forest, it enjoys consequently a large and never failing supply of water. Its stream from October to May glides tranquilly along, and may at this period be from 3 to 4 feet deep in those parts where it is passed, butin this particular its character is liable to much variety, and in most places it is of great depth, it is however only during the monsoon when its enlarged stream rushes with a restless impetuosity, that it is at all navigable, and is then only useful in floating timber by means of rafts—The tide affects it but a short distance from its mouth. The passages of this river are rather numerous; but it is not even in the dry season everywhere fordable, its breadth however is not great though it is tolerably uniform in this particular throughout, being where it quits the Codugu districts of about 400 feet, and in the higher parts 100 less.

The bed of the Pruswunnie is generally of a rocky character, and consequently very unequal in its surface,its banks are rather high and steep after passing Payrahjee ; approaching the sea however they become gentler, and much less precipitous, they are throughout of clay but though low, the waving nature of the country on their borders renders it impossible for the waters of this river to be of any use in promoting cultivation.

Coomardarry.

The Coomardarry being the northern boundary dividing the lower districts from North Canara, is but partly formed from the waters of Codugu. In most material points its character is quite similar to that of the Pruswunnie, its banks however are not remarkable for height during the early part of its course, but they increase in this particular as they approach the sea. It passes through a rather rugged but well

cultivated country, the low steep hills that cover its surface generally run close to the river, its banks consequently are incapable of being rendered subservient to agricultural purposes, the flow of water is always considerable,the depth in the higher parts may be about 2 feet which gradually increases to 3 and 4 where it branches off from Codugu; it is crossed in numerous places but is not generally fordable in the dry season, and during the wet, the force and velocity of the stream renders a passage of it impossible except in boats. The bed is partially rocky, its breadth at its extreme points may be from one to seven hundred feet.

The village of Oopin-Ungadday is situated where the Coomardarry and Nettrawutti meet; from the point of confluence the united streams assume the latter name, and pursuing their course to Mangalore, form one of the finest of the numerous rivers that intersect this coast, it increases considerably in breadth, and when near its mouth spreads into a beautiful Bay. The Nettrawutti though useless for purposes of irrigation is of infinite service for those of commerce, it is navigable for small craft to a short distance beyond Oopin-Ungadday, and from the commercial town of Buntawalla on its northern bank for boats of considerable size, the influence of the tide reaching to this place.

Irruday Holay.

The Irruday Holay is characterized by all those particulars, that mark the two rivers last spoken of, it however is smaller than either being at the point of departure only about 250 feet broad; its flow of water is abundant and perennial.*

A view of the map will show the minor streams that contribute to the principal ones of the lower districts, it would be an unnecessary repetition to give a specific account of each, as they cannot be said to have any peculiarities that render them an exception to the general character which has been given of such secondary channels.

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* On the bank of this river close to the village of Irruday (and belonging to the Company) is a hot spring, immediately in its vicinity in the bed of the river also issues one or two small streams of a similar temperature. An account of this spring will be found given.

Lakes, Tanks, Reservoirs &c.

Throughout Codugu there is not a lake or reservoir of any kind meriting particular observation; in the more hilly parts such are quite unnecessary, and consequently unknown. Yailsowra and some parts of Kiggutt naad, are the only places where tanks are to be found, and they are exceedingly dimunitive in point of size, the largest not exceeding at the utmost one quarter of a mile square, and but very few reach to this area; they are all for the purposes of irrigation, and contain for most part of the year a small quantity of water—there is nothing with regard to those reservoirs of sufficient consequence to deserve any further notice—if they are at all remarkable for any thing, it is for the numerous quantity of wild fowl,—principally ducks and teel—with which they are covered for a few months subsequent to the rainy season.

Forests, Woods, Jungles, &c.

The whole of Codugu proper is clothed with stately forest, it is however the declivities of the ghauts where the trees attain their greatest magnitude, this stupendous ridge which though steep is neither broken or rocky, and is everywhere covered with a rich stratum of mould, brings to maturity timber of a prodigious size; a large portion of the eastern boundary presents a wide extent of forest, but though by no means of scanty growth, it is comparatively so, with that which shades this chain of mountains. Bamboos in all their varieties compose a large part of interminable woods, and this most useful, and beautiful reed, is here found in the greatest excellence. The jungles are difficult to traverse; in many places the Rattan of various dimensions, and nearly of as good a quality as that brought from the eastern islands, together with the delicate reed from which the Hindoos make their pens, aided by unnumerable plants and creepers, not unfrequently forming an impervious underwood.

Such a vast assemblage of woods leaves a large scope open to the labors of the Botanist, and there can be no doubt his researches would be attended by results equally interesting, as the field of inquiry is novel and extended—to such must be left a scientific classification of the woods in Codugu, as a very general catalogue of the most common will only be here attempted.

Hulsiná, Jack, *(artocarpus)* extremely common in the upper

country both in the neigbourhood of the villages, and throughout the jungles. It grows to a large size—makes excellent planks.

Heb, Hulsina or Aginney. This is the wild Jack, grows in the thicker forests, and reaches a great height, its fruit though eatable is small and very unpalatable, it furnishes large and excellent beams and planks, when cut it has a light yellowish tinge, but after some time approaches the rich dark color of mahogany.

Maurie. Those stately Palms grow in great quantities on the sides of the ghauts. The Elephant is partial to the leaves of their branches, and often destroys the trees for the purpose of getting at them. Toddy is extracted from them by a poor caste of people called Coodyer.

Wild Arreca. This tree is considerably smaller than the garden one, but in every other particular resembling it; it bears a small fruit, which is used as a substitute for the arreca nut amongst some of the lower classes; it splits with great ease, and is calculated for laths.

Arregee or Arringy. Produces large timber, and is useful in building: this is only common below the ghauts; the bark of this tree is turned to a useful purpose being carefully stripped off, and undergoing a slight preparation, it is manufactured into bags for transporting grain, and sometimes into cloths, continuing servicable for sometime.

Mangoe(*Mangifera.*) Grows to an immense size throughout the country, but its fruit is everywhere indifferent.

Tamarind This tree only thrives on the borders of the more open country. It is met with in the interior, but does not there produce fruit; in the absence of this necessary seasoning that of the Punnapooly is used.

Punnapooly. This is a beautiful tree, large, regular and elegant in its form, the fruit of it is something bigger than the Olive, shaped like it, excessively tart, and makes an excellent condiment. Oil is said to be sometimes extracted from its kernel.

Doopada (*Vateria indica.*) This is known as the Damer tree, from it exudes a gum much used in incense, it has a

beautiful foliage, and grows best in damped situations. The timber is of but little value.

Boolundy or Nandy. Attains a great height, its timber is useful in the coarser woodwork of buildings.

Chempay or Sumpagy. This tree is common throughout the upper country, it reaches a great stature, and produces excellent timber, there are two species of it, differing however not very materially; its wood is of a close grain easily worked, and capable of being put to many useful purposes, it makes good furniture, is used to great advantage in buildings, (affording large beams) and even in nicer workmanship, answering well for stocks of guns &c. This tree is frequently met with in the vicinity of religious temples as it produces that delicate flower with which the Images in them are adorned.

Kooloomy. Of great size, and useful in building.

Nayrula. Large and useful, the fruit is of a black color like the sloe, and is eaten; of the wood ploughs are sometimes made.

Baaga. Large but useless.

Ummay. Produces a small eatable berry having an agreeable flavor, is excellent firewood.

Bussatee. Ropes are sometimes made from the filaments of its barks, it has a rich foliage, affords excellent shelter from the sun, and is always found near choultries, and places of worship.

Kyooloo. The bark of this tree also furnishes ropes more flexible, and otherwise better than those manufactured from the former.

Beety or the Elk-wood tree. It is met in great size, and large quantities in the forest along the eastern boundary, it is good timber, but not used as such, being only generally cut for the purpose of making flambeaus for which it is well adopted from the quantity of oil it contains; it makes excellent ramrods.

Noga. A large and beautful tree its wood is light, and from it is manufactured the Noga or yoke connecting the cattle employed on the plough—from this it takes its name.

Mutti (*Chuncoa Muttia.*) This tree is the native of a comparatively poor soil, it is found in the lower districts where it predominates: it is straight, grows to a great size, and affords excellent and durable planks and beams; from its bark is manufactured the best edible chunam, and the only kind here used, the process for making it is simple; the astringent qualities of its bark renders it useful in tanning.

Golee. Its bark makes good ropes.

Auladu or Banian-tree Too well known to require a character here.

Sauntee. Large but useless.

Siduee. Exceedingly large, and very hard, great quantities grow on the sides of the ghauts, it is said to be good timber.

Powillay. Small, and only fit for firewood.

Yaillundee. Small, produces an olive shaped fruit which has an agreeable flavour.

Pindy. Found principally below the ghauts, it is straight, and of great stature, its branches are very regular; this tree appears a species, if not actually what is called the Poon, and is extemely well adapted for mats, it produces an oleaginous fruit, which when dry is made into a kind of candle much used.

Siripauly Of great size, and in large quantities, its timber however is said not to be durable.

Cotapauly. A species of the former, its timber is soft and something like deal. Musical instruments are sometimes made from it.

Siripinni. Large, and straight, the bottom part entirely disencumbered of branches, it is well adapted for

masts—it is durable and good for every kind of woodwork.

Uttee, (wild fig tree.) The fruit is tasteless, and the timber of no use.

Mootagudda. The seed is used in medicine, the flower has a yellow temporary dye, the leaves used by the natives to eat their food from.

Baingay, (*Ficus Bengalensis.*) A beautiful but useless tree.

Hugginu. Tolerable timber—species of the gum tree.

Nirkooku. An immense tree, with a rich foliage, only grows in the vicinity of rivulets—is useless as timber.

Comuty.

Bullapauly. A species of the Siripauly from which it differs but little.

Allighinnu. A species of the Poon adapted for masts.

Gayru or Cudju Nut Tree. The wild Gayru grows to an immense size but is of no use.

Honnay, (*Pterocarpus Santalinus.*) A beautiful tree, and valuable timber.

Mallingooly. Large, and good, timber.

Hooleengee. Small; its wood is of a reddish color.

Tuddachella.
Cuddavaud.
Woodee.
Toopra. } Used as timber for the smaller houses, but principally as firewood.

Taygadu, (*Tectonagrandis* or teak tree.) This valuable tree is by no means common throughout the whole extent of the country—it is seen along the eastern border, but of no superior quality, or size—it is scarcely ever to be met with in the lower districts, or along the sides of the ghauts.

Dindagua (*Andersonia Punchmum*) A Gum tree, large size.

Gubbiel. Small, the native of a poor soil; matches are made from its bark; stocks of guns, and ploughs from its wood.

Churuhonna. Of large size; canoes are made from its trunk.

Bellasindy. The wood furnishes strong beams which are used in the building of temples &c.

Caasurcunnu. Only to be met with below the ghauts; it is large and has a rich foliage. The fruit of this tree is globular as to shape, and about the size of an apple; it is of a most brilliant red color. To man it is poison; it is however readily eaten by cattle, and imparts an extremely bitter flavour to the milk of those cows which have fed on it.

Holuch, (Chuncoa Holivay.) Its timber is used for building.

Beddikary and Pavu Do. do. do.

Cumma. Used as firewood. Wild honey is collected from its branches.

Ticay (*Laurus Cassia*)

Palmira (*Borassus Habeliformis.*) This tree is only met in the western parts of the lower districts. Toddy is extracted from it; the native of a poor soil, it is no where to be found above the ghauts.

Fruit trees thrive very well, particularly the orange, citron, and lime, all of which are here found in great abundance, and of peculiar excellence.

Bamboo. This reed, so generally and extensively useful, forms a large part of the forests. Some few remarks as to its physiology may perhaps not be unacceptable.

This valuable plant grows in clumps, and is said to live for 60 or 80 years, it blossoms at the end of that period, and this state is known as the prelude to its dissolution, as the whole of the tree above ground subsequently withers and dies. The number of years to which the bamboo reaches is still questionable, as it does not seem yet known to what age the seedling will survive, and from this circumstance only

can the fact be known; the fixed residence of Europeans in India is perhaps not sufficiently long for any one individual to prove it by experience.

A curious fact in the history of this reed occurred a short time since in Wynaad; the ryots in that country having petitioned the Collector for some remission of their assessments, owing to the losses they had sustained from an extended portion of the bamboo forest having gone to seed, (their subsequent decay causing a considerable loss to those who had the privilege of disposing of them) so general was this decay that in the month of March 1817 passing through this district in the course of 11 miles, there was scarcely a bamboo tree to be seen in the extensive forest, through which the road ran, that was not either dead, dying, or in blossom. Clumps of all ages and size contiguous to, though distinct from, each other, were in a similar situation; the smaller clumps here mentioned were supposed to be shoots, which had risen from the larger ones.

From the above circumstances it would appear that, however immature, the dissolution was not the less certain, and the fact would evidently lead to the conclusion, that the parent tree and its offspring die together; this opinion is held by some Botanists,* and is one that would appear verified in some measure from the circumstances above mentioned; adopting the idea, we shall not be surprised at whole forests of bamboo decaying at the same period. As a further illustration of what has been said, it may be observed that in 1800 several young bamboo cuttings separated from the root of the larger tree, were planted in the garden of a gentleman, and throve luxuriantly, one of them blossomed in 1817, the experiment was again repeated in 1807, similar plants were put down and attained the usual size, 5 of them blossomed in 1816-17. It is conjectured that those shoots were separated from trees of different ages which died at the same period as their offspring. In the same garden with the above plants, were several bamboo trees which had been raised from seed in March 1817, they had attained their 14 years and were then in high health and vigour; part of those previous

* Mr. Knight.

experiments being only made on shoots, the proofs arising from them are not fully satisfactory, the observations that have been offered, however may tend to aid enquiry as to obtaining a more distinct information with regard to the physiology of this most useful reed.

The above catalogue presents but an imperfect list of the trees to be found in Codugu; it would not be difficult to enlarge it, but as it contains the names of the most remarkable, it was not conceived desirable to swell it by any further additions.

Agraramas of Bramins, Polliums, &c.

Bramins so powerful and numerous in the neighbouring countries, never appear to have had any influence in Codugu, where the ecclesiastical class is exceedingly small; there are here consequently none of the agraramas which in most Hindoo estates, the pious credulity of the Chief confers upon that sacred order of men; they are numerous however in the districts below the ghauts, but as ryots, enjoying no privilege whatever beyond the other castes, indeed, there is no Hierarchy of any kind, and though the Chief is of the Sivabucter tribe the religious institutions belonging to his faith are confined to a very small number, and those but poorly endowed; a few insignificant mattams in Yailsowra, one at Mahdeopoor, and another at Maddukayray are the only establishments of this nature.

Jaghiers.

Estates held in Jaghier are numerous, but none of them reach to any great extent, it has been found impossible to learn such information regarding them as could enable their position and limits to be ascertained; it necessarily follows, that no minute details as to those particulars have been acquired; some general observations however will be found to have been made on them that may serve to convey some idea as to the tenure by which those possessions are held.

Punneeyàs or Royal farms.

Some portion of the revenues of the Codugu Prince arises from personal estates or royal domains (designated Punneeyás) dispersed almost over every part of the country, the extensive landed property of which he is thus immediate proprietor, is of considerable value, and provides for one great source of expenditure.

The same unwillingness to communicate any intelligence that has just been a subject of regret, operated in preventing any distinct knowledge being acquired as to the number and extent of those estates. The accompanying catalogue will be found to exhibit the names of those which have been actually ascertained; there is but little reason to doubt however that a considerable portion still remain unknown, but without specific information no opinion can be hazarded as to their total amount; it is said to extend to twenty or twenty-four; the list now presented only includes those with regard to the existence of which there is no doubt whatever. The Estates are named after the village in which they are situated.

1. Nunjarajputtun.... In the Naad of that name, very large, and has an excellent garden in which is produced the best oranges in the country.
2. Kudgoadloo..... In the Naad of that name.
3. Hayrow.
4. Hoodhoar. } In Kooyangerray Naad.
5. Sumpajee.
6. Currikay. } In Tawa Naad, small.
7. Muddukayray.....The Fort and fields in its vicinity.
8. Niddugunnie.....In Muddukayary Naad.
9. Kuddumkul
10. Kautoor.
11. Bylhully. } In Sooleeay Talook.
12. Bellioor.
13. Bullaree. } In the Poottoor Talook.
14. Buddugayray.....In Hahlayray Naad.

The grounds in the immediate vicinity of the palaces in Hahlayray, Naku, and Gudday Naad, are also the personal estates of the Rajah.

The arrangement as to the management of these estates is not in all cases similar; they are however principally superintended by agents of the Chief,* stocked with his cattle, and tilled by his predial

* We find a considerable Revenue of the Rajah of Travancore drawn from personal estates, and this source of Revenue appears to have constituted a part of that, of all the petty chieftains throughout Malabar and Canara, and was known in Bednore.

servants of whom he has a very considerable number. On the inhabitants of the district in which they are situated, is imposed the obligation of assisting either personally, or with a certain number of their servants, for a specific period at the time when the business of the Punneeya requires such additional aid.* The cultivation of these estates is conducted with great care, and the order in which the whole is preserved gives them something the appearance of English farms. On each are extensive offices and granaries kept with great neatness; the predial servants live in the vicinity, and an active Parputty maintains regularity, and secures industry; they have in many cases gardens and other plantations belonging to them, particularly cocoanuts, below the ghauts.

The Punneeyás are principally sown with rice, but sugarcane turmeric, ginger, saffron, and all kind of vegetables are grown on them. The produce of those estates chiefly goes to supply the household and maintain the numerous followers which the Chief supports; they are valuable as a revenue from their number and extent; their annual average produce in rice will be found stated in another place.

In some few instances the Punneeyás are occupied by ryots, who share equally the amount of their produce with the Prince—they being furnished by him with the implements and cattle necessary for the purpose of cultivation. This tenure (which does not hold with regard to those that have been mentioned) however is not so general as the system which has been just noticed, and it is only with some waste lands and inferior estates, that this mode of management is adopted.

Cattle, animals, &c.

These hills from the richness of their vegetation, the luxuriance of the forests, and the abundance of water with which the soil is supplied, would appear to point them out for pasturage; but neither the number, form, or size of the domesticated animals belonging to the country is such as would be expected from the above favorable circumstances; the length and violence of the rainy season however will in some measure account for the fact.

* Numerous feudal services of this nature are required from the Inhabitants, but I am not qualified to particularize all the instances.

Of domestic animals there are but few indeed, they may nearly be said to be limited to those of the cow and buffalo kind. The extreme violence of the rains destroys sheep of which there are consequently scarcely any; some few may be occasionally brought from Mysore, but the country is too hostile to their habits, to admit of their being bred within it; even the goat and ass the native of every climate, and adapting themselves to every change of temperature, though hardy, can scarcely survive the rainy season, and are consequently rarely to be met with; hogs are amongst the short list of their domestic animals, they are reared for purposes of food, but are not in any considerable numbers. Poultry are reared in some quantity—There are no horses, except those belonging to the Rajah, as the few wretched ponies, that are to be met with scarcely deserve to be classed as such; were it not for the long duration of the rains Codugu would appear a favorable place for breeding them.

Kine. The same inattention to the amelioration of the breed of cattle almost universal throughout this part of India is here equally remarkable; the rural economy of the Hindoo seems not yet to have attained this point; no attempts are ever made at improvement; the males, not emasculated till a late period, mix with the cows and propagate the same or more degenerate progeny.

The climate is said to be prejudicial to cattle of the cow kind, particularly in the more hilly parts where the extreme severity of the rains destroy those not native to the place.

Although it may be said they are rather numerous, they are rarely if ever exported, and cannot be viewed as an object of traffic, altho' some few are occasionally sent to the districts below the ghauts, but never into Mysore from whence indeed a small number of the better kind may even be imported.

The cattle common within those hills are more diminutive, and every way inferior to those reared in the open country of Mysore, and would appear a medium breed between those, and the dwarfish race of the western coast; the inferiority must for the greatest part be ascribable to the heavy rains which deluge these hills for near-

ly a third of the year. Nunjarajputtun and Yailsowra are somewhat better situated in this particular, and have a more improved breed. The cattle of Codugu however in general never rise above mediocrity; they are of gentle habits; a brown or black colour predominates, they have but a small hump, and a short thick but not coarse form, they possess some strength and are well calculated for the light plough in use; this however is the only labor that they can be well applied to, as their size renders them quite unfit for carriage of almost any kind; they are housed at night where they get a supply of straw, but are in other instances not tended with any particular attention. The ordinary price of a pair of oxen is 16 or 18 Rupees; a cow sells for seven.

The cow kind below the ghauts has degenerated quite to a pigmy standard; they are meagre, wretched animals, unfit for the road, being quite useless as beasts of burthen, and apparently even ill calculated for the common business of husbandry; it requires only an ordinary share of exertion to improve their condition; much however as the Hindoos venerate those animals, they cannot be said to treat them with a degree of tenderness, and care, in proportion to their superstitions. The cattle of the upper country when exported to that below are said soon to degenerate in these districts; the violence of the heat during more than half the year destroys the herbage, and in consequence cattle of every description are with difficulty supported; they are sometimes during this season fed on straw, but more generally on leaves (of the Uttee or wild fig tree in particular) which when boiled are mixed with the husks of rice and given them. With so few good qualities to recommend them, their value, as may readily be imagined, is not considerable, a cow and calf of the best description is sold for 6 Rupees, and a working ox rarely costs much more.

Buffaloes

The shade afforded by those jungles is favorable to rearing Buffaloes, and they consequently form a part of the stock of every cultivator; they are rather numerous in the more woody districts particularly in Kiggutt Naad, and generally in the southern parts, where the extensive uncultivated valleys, almost always in a marshy state, are quite congenial to the nature of those amphibious animals, they here attain a rather large

size, and the female yields nearly double the quantity of milk given by the cow. The male is well calculated for the purposes of husbandry especially in those agricultural operations that take place in the rainy seasons; he is seen sometimes yoked with the bullock, but does more labour, and lives longer, his age reaching from 12 to 15 years, during the greatest part of which be is capable of working; his general value may be from 16 to 23 or 24 Rupees. The Buffalo of these parts is of the usual color; he is a large bulky clumsy animal with long annulated horns, lying generally on the back of his neck, he is timid, stubborn, and vicious, not well calculated for carriage, from his unwieldy shape, slow movement, and inability to bear any heat.

The Buffalo below the ghauts differs in few particulars from the description just given, he is however smaller and more puny.

Wild animals.

The recesses of these deep and lofty forests give shelter to innumerable wild animals; indeed these woods in all probability contain a greater number than is to be found in any other part of the peninsula of similar extent; they appear like one immense menagerie, the inhabitants of which having deserted the neighbouring countries, here fixed their final abode; most of them however are familiarly known, and the few loose observations here made can add but little to the stock of Natural History.

Codugu seems particularly favorable to the increase of elephants, which are here equally abundant as in Ceylon, they are gregarious, keeping in droves from 15 to 30, even more, led by a principal who directs their movements: they inhabit indiscriminately all the woody parts, but particularly towards the eastern boundary, retreating into the thickest forests as the hot season advances; they are voracious, destroying plantations and crops, and it requires the utmost care and diligence to guard against their inroads; they frequently pass the Cauvery in large bodies (as they swim exceedingly well) and ravage the fields on its borders; they inhabit likewise the stately, and luxuriant forest, that covers the whole face of the ghauts, they are there very numerous, and frequently extend their depredations on the crops of the husbandmen as far as Punjee; when met in droves, they do not always attack the traveller (whose apprehensions however sel-

dom allow him to proceed alone) but encountered singly the utmost danger is to be apprehended; these solitary ones are supposed to have been driven from the herd, to which they dare not return, and in consequence become furious in the highest degree; the mode of taking them in kyddas, or folds, as in Bengal, and Ceylon, is unknown, they are always caught in kups or pits dug to a considerable depth, covered with a slight stage to conceal them, and placed immediately across the paths which the elephants are in the habit of frequenting; much care is necessary to disguise the snare thus laid, as these sagacious animals are known to be particularly acute in detecting it. A number of elephants for the supply of the Mysore Rajah are yearly caught on the boundary of the two countries close to Hanagode; so numerous are they in Codugu, that they are taken in almost every part of it. In taking them no other mode is practiced than that which has just been mentioned. If young they are easily tamed, but when arrived at a more mature age, a year; and sometimes two are necessary.

The elephants of Codugu are divided into two classes, the Dodda Ras, or large, the gidda Ras or small kind; (this latter is not remarkable for being particularly diminutive) distinguished however by no other peculiarities. They are not so valuable as those imported from Ceylon, being inferior in size, and less capable of work; it has been frequently observed, that these animals are less robust, and smaller as they recede from the sea coast, the natives here however do not admit that those from below the ghauts are stronger or bulkier, than those which are found in the country above; their tusks are generally speaking not large; some however are of very considerable dimensions, but in most cases, they make no approach in point of size to those coming from Africa, and I am led to believe, they are not often destroyed for the sake of them. The elephants are all considered the property of the Chief, and few other persons are allowed to possess them; they are never bred, and but little could be learned with any degree of certainty as to the general age to which they arrive, or any of the minuter parts of their natural history; these points are now however too well ascertained to render the absence of any further information on them a matter of much regret.

Tigers

Royal Tigers of the largest kind infest these woods in vast numbers, as also cheetas, and

leopards, less ferocious, and equally beautiful; these animals do not here commit much mischief, as the abundance of game which they meet in their haunts prevents them from preying on men and cattle —the civit, toddy, and tiger cat, the ounce, or small panther, and other animals of the feline species, are to be met with.

Bears. Bears are very common; they are large and always black, differing but little in size, and form from those of a colder climate; their flesh is good, and though not an unusual dish in some countries, is not here eaten; the bear is not carnivorous, feeding generally on white ants, wild honey, roots &c., his habits are comparatively gentle.

Wild Hogs of immense stature and strength abound, they are sometimes seen to attain the height of upwards of 3 feet.

The Sambre or Elk is still more numerous; they keep in herds and are found in great numbers along the bare tops of the ghauts; both these animals are greatly sought after by the natives, as they form the chief part of the animal food used by them; they are remarkably expert in destroying them. The sambre, when from under the shelter of the woods, is timid, and difficult to be approached; on such occasions the hunter covers himself with a blanket, and advancing on his hands and feet, approaches sufficiently near to shoot them. The red and spotted deer, also the antelope, are to be met with in equal abundance, but they generally inhabit the more open parts.

Kautee or wild Buffalo. Large herds of these animals every where abound throughout the thicker forests; they would seem to bear a great resemblance to the Bison of naturalists. The kautee when very young is of a dark reddish hue, this however as he becomes older, gives way to the slate or ash colour of the domestic buffalo. The belly, legs, (as far as the knee joint,) breast and face, being however of a dirty whitish tinge; unlike the former the whole body is covered with long hair, particularly the dew-lap.

The wild and tame buffalo are evidently of the same species, varying only in those particulars, which are the results of their different modes of life; the former is remarkable for his greater strength, ferocity, and activity. The figure of this formidable animal is coarse

and clumsy, the forehead is extremely elevated, his horns are short and thick at the base, but gradually become thinner, leaving the tips small and sharp. They are remarkable for the uniformity of their curvature. The neck is extremely large and depressed, the withers have no hump, but are very high, and gradually sloping off, give to the hinder parts the appearance of being disproportionately low, and comparatively weak.

Not venerated like the cow, the kautee is killed without hesitation by the Codugus; its flesh however is eaten only by the very lowest classes; its horns are sometimes polished, and kept as ornaments, and the skin when tanned is occasionally made into shields; the wild buffalo is found on the highest hills, and though his habits appear less amphibious than the domestic one, he seems to dislike the sun and only emerges from the woods in the cooler parts of the day.

Kaymay. The kaymay is sometimes called the wildgoat but approaches nearer, to the goat antelope; it is a beautiful little animal, smaller, and if possible, more delicately formed than the deer, from which it only materially differs in the formation of the head, and structure of the horns: the latter are rather short, a little wreathed, and their roots for the first inch and a half are enveloped in hair; its cry something resembles that of the goat, and it doubtless has acquired for it the appellation it bears. It is killed by the natives, and is delicate meat.

Kennai or wild dog. Wild dogs are numerous throughout these hills, but it would not appear that they are peculiar to them; being known in Soanda and Bednore; they are also common amongst the Ramghur hills in Bengal, and met with in numbers along the banks of the Indus.

The kennais resemble the jackal, or rather something between it and the wolf, to which perhaps they make the nearest approach; they are larger, and more powerful, being remarkable for the strength of their jaws and neck, of a darker colour, and much more ferocious than the former; their voice resembles something of the barking of a dog; they associate in packs from ten to twenty, and thus united they will attack any beast of the forest. They kill the tiger, and

are said to be great enemies of the feline species in general; they are represented as excessively swift, never failing to catch what they once give chase to. On coming up with the object of their pursuit they invariably seize the animal by the genitals, or head; in the latter instance, immediately destroying the eyes, thus having once fixed themselves, they maintain their position sucking the blood of their unfortunate victim, and never quitting their hold till he has fallen from pain, or fatigue. The sambre, and various species of deer, are the principal animals they prey on; they are gregarious, living in societies from which it is said not to be uncommon to expel such members as may become obnoxious to them—death would be the penalty of his again returning to the herd. They are not considered as dangerous to man, and are never destroyed by the natives. The kennai is represented as never thoroughly to be tamed, and as languishing under confinement.

It would require a zoological history fully to describe all the animals of which these woods are the retreat; the slight notices here given, cannot much enlarge the knowledge of nature. It will not however be required further to mention, particularly, the long list of those yet remaining to be noticed. The most remarkable in the catalogue are the ant-eater, sloth, a beautiful kind of squirrel with a large and bushy tail (eaten by the Codugus,) the ferret, mungoose, armadilla, and all species of monkeys comprehending a most numerous tribe (said also to be eaten by those mountaineers) divided into various classes; amongst them the lion-tailed is the most remarkable, also the large black one sacred to Rama.

Reptiles do not particularly abound, nor are they remarkably noxious; the large forest snake (the boa of naturalists) is said to be common, but has not been met with. The feathered tribe are equally numerous, and various; but as they consist mostly of those known in the neighbouring countries, a list of them will not be considered necessary.

Not conversant in natural history, the above enumeration is necessarily loose and imperfect; in making it many doubtless have escaped notice, but there are none of them which are not already familiarly known.

Remarkable buildings.

It is a curious circumstance that throughout Codugu proper, there is but one building (Mahdeopoor Mattam) of at all an ancient date that merits the slighest observation; the absence of any, that has the least claim to extent, elegance, or solidity is remarkable; the numerous temples for religious purposes are small, mean, and mostly built of clay, nor in the few there may be of the better kind, are there any of those sculptures that adorn the commonest buildings dedicated to the Deity in the neighbouring countries.

In the district below the ghauts, the pagodas at Uddoor and Poottoor are the most remarkable, as being elevated and spacious buildings, they are kept in good repair, both exactly similar, and erected after the manner common in Canara; the pagoda is enclosed within a square raised two stories high, and is covered with copper; it has a double roof (the lower projecting beyond the upper one)and isof an oval form; the other buildings devoted tosimilarpurposesare numerous, but small, not remarkable for any particular sanctity, and quite unworthy of notice.

Mahdeopoor Mattam.

This is in the village of Jumboor N. E. of Muddukayray; itis the ancient cemetery of the Codugu family, and is prettily situated on the bank of a fine stream,it but has no claims to architectural merit. This building is about 40 feet square, nearly the same height, and stands on an elevated base; it consists of two stories, the one at bottom is the place of sepulture, the tomb being enclosed by a smaller apartment within the larger; the one above is open, the same size as the under room just mentioned, and is surrounded by a low balustrade; a large figure of Busswa sculptured in black granite decorates the lower apartment, and the same image adorns the capital of four small pillars placed on the top of the building at the different angles.

Mausoleum at Muddukayray.

The most remarkable modern building is the mausoleum of Verajender the late Rajah; within its walls repose the remains of this once active spirit, and his Ranee or Queen. It was erected by him but a short time

before his death, destined to be the monument of his posterity, this shrine has been transformed into a religious temple, and Veerajender canonized as a saint, or rather enrolled amongst the gods, has become the chief divinity, and is worshipped by his former subjects—admiration of his undaunted courage, and the rememberance of the gallantry, and conduct, that delivered them from a fierce and unrelenting enemy appears to have triumphed over the recollection of the various atrocities that marked the close of his life; indeed, from the character of Veerajender we should be inclined to infer, that he owed this apotheosis more to the clinquant and imposing qualities of the warrior, than the less brilliant, but more useful virtues of the ruler. The anniversary of this fane is celebrated at the festival of the Sivaratree occurring generally in Feburary, on this occasion a vast number of people collect to pay their worship to its deity, principally jungums; the extensive charity liberally dispensed in such instances may be supposed to quicken the zeal of those devotees.

The mausoleum is situated at the northern extremity of the petta, and enclosed by a high embankment; it is a square building, the length of the sides being about 50 feet, it is about 60 high and surmounted by a small neat dome, at the 4 angles rises a similar number of columns having the figure of a Busswa on each. The exterior is plain and neat; it is extremely well built, and kept with the utmost care and attention.

Palace.

The next remarkable building is the Palace; a structure of recent date, being erected by the present Prince; it is within the fort, of which it occupies a large part. This edifice consists of two stories, is lofty and spacious, and like most Hindoo buildings of this nature, covers a great extent of area. It is of a square form having a small court in the centre; three of its, sides present nearly a blank space varied only by a few apertures to admit the (air for they cannot be called windows). Considerable innovations however have been made in the architecture of the country with regard to the face of this structure, which is quite after the European fashion, presenting a very handsome front of about 110 feet long; a range of arches runs along the whole extent of the bottom part, the upper having a contiguous row of windows shut in by glass sashes and venetian blinds, a balustrade surmounting the whole. The front rooms are quite after the European manner, and visitors

are received in an apartment the architecture and furniture of which differ in nothing from an English one; as to the interior arrangements they are doubtless more consonant to native ideas of excellence and comfort. The whole however is an exceedingly stately fabric presenting something greatly superior to most Hindoo palaces, being conceived and executed, after a much better taste than those Royal residences generally are; it is of brick and altogether finished with equal solidity, as elegance.

The house for the reception of travellers is but a short distance from the Fort, and in the midst of a plantation of Orange trees, it owes its erection to the gratitude of the late Rajah, whose attachment to the English is so well known. It is a handsome building consisting of two stories; the form that of a centre with four turrets at the angles; it is in every way after the European model, both as to architecture, and furniture, nor has any thing been forgotten necessary to render it quite complete in those particulars; a regular establishment of servants is kept up expressly for it, and every care taken to anticipate the wants, and provide for the convenience of the traveller, who is treated with the most liberal hospitality.

The few buildings that have just been noticed are the only ones at all deserving remark.

Mines, Minerals, Manufactures.

Mines are generally found in hilly countries, as such, Codugu it is probable contains some, a knowledge of which might perhaps reward the search of the curious, at present its minerals lie undisturbed in the bosom of the mountains that give them birth, their contents are unknown; it may be observed however that it is in those of a barren and sterile nature, that they are to be looked for, with greater certainty of success. All the metal utensils requisite for domestic or agricultural purposes are imported, and the inhabitants deny the existence of any mines, but such an assurance would deserve little credit, as, if they thought it was their interest to conceal them, no nice regard to truth could be expected. The soil however has not been observed to contain metallic particles, nor have any other circumstances that would indicate them been perceived. However questionable the existence of mines may be, there is every reason to believe none are worked.

Manufactures.

No town in Codugu can be said to be th seat of any manufacture, the feelings and habi of the aboriginies quite unfit them for inert and sedentary pursuits manufacturing industry has made no progress amongst any part o the population. The labours of the inhabitants are directed to th business of agriculture, and they exchange the products of their so for the manufactures of their neighbours.

Soil of the high grounds in Codugu proper.

From the situation and nature of the countr a great variety in its soil necessarily will b inferred.

Trees indicating in some measure the nature, and quality o the soil on which they grow, that of Codugu proper covered by on continued forest must be considered of singular fertility; the soil o most of the low hills, and slopes is of a reddish firm earth with slight gravelly mixture (occasionally a little stony) the luxurian foliage and stature of the trees they produce is a sufficient assuranc of their fecundity.

Of the large hills.

The large hills including the ridge formin the summits of the ghauts, the Brumagerray moun tains, Cotay Betta and a few others are not so for tunate in this particular. Ascending from their foot, the soil become gradually more meagre, rough and stony as the top is approached, th summits of the greater part of these hills are devoid of wood, thoug not destitute of verdure, as a luxuriant pasturage (the resort o numberless wild animals) succeeds to the deep woods that encompas their base. The soil of these hills can in no place be called rocky blocks of coarse granite are occasionally to be met with on them but those immense tables of brick or indurated stone that forms s great an ingredient in the composition of the ghauts of the mor northern parts, particularly those of Soanda, do not enter into th formation of that portion of them coming within this territory

Of the high grounds in Yailsowra.

The soil of the higher grounds of Yailsowra consists of a thin stratum of gravelly earth, bar- ren and arid, producing only a few dwarfish shrubs, and a tall thin grass.

The western face of the ghauts.

Descending westward from the summit of these mountains, the soil undergoes some change, becoming of a darker hue and rather more permeable, it is highly fertile, nourishing a forest of immense stature. The stratum of earth is everywhere deep, and continues so without intermission to the foot of these hills.*

Soil of the valleys in Codugu proper.

The soil of the valleys in the upper country is liable to some varieties, that, of the northern and western parts of Codugu proper is a rich dark reddish clay quite devoid of any stony mixture, and remarkable for its powers of production; that of the more southern parts, particularly the Kigguttnaad talook, is of a darker color, sometimes approaching to black, having a slight mixture of sand, and nearly as remarkable for the force, and activity of its vegetation. The singular fecundity for which these parts are remarkable, may in some measure be attributed to the variety of rich vegetable matter, brought down by the torrents from the high grounds in the vicinity of the cultivated lands; to this annual supply may be added their situation, which, generally enchased in the midst of thick forests, are partially shaded by the trees which fringe their borders, which produce a temperature, and retain a moisture, eminently favorable to vegatation; the abundance of water consequent to a mountainous country producing a constant humidity, the lands retain their fertility undiminished, and crops are seldom known to fail.

In. Yailsowra, and Nunjarajputtun.

The cultivated lands of Yailsowra possess none of the fertility which characterizes that of the interior, the little barren slopes that border them are incapable of supporting any vegetable substance that could invigorate their soil, which is comparatively superficial and poor, when contrasted with that of the more woody districts; it partakes however, in common with the neighbouring country of Mysore of an ordinary share of fertility.

The above character is, in a great measure, applicable to Nun-

* There are no appearance of marine productions in the soil of the ghauts, nor indeed, in any part of the lower districts, that has come under my observation.

jarajputtun: towards this part of the eastern boundary, the luxuriance of the forest gradually ceases, and leaves this district champaign. The soil consists generally of a light friable earth, the aspect is similar to that of Mysore, and it is only calculated to produce the dry grain common to that country.

Soil below the ghauts.

The soil below the ghauts is greately diversified, but as a general character is infinitely less fertile, and more superficial than that of the upper country.

Of the high grounds.

Quitting the foot of the ghauts and advancing westward, the deep stratum of earth that covered their sides gives way to the lighter and more stony soil of Sooleeay. The high grounds in these districts have a great mixture of the brick stone rock in their composition (it occasionally appearing in large naked masses) and are everywhere covered with but a thin stratum of earth; the forests of those districts though thick, want the stature and luxuriance of the woods of Codugu proper, they chiefly consist of trees, the native of a meagre soil. Leaving Sooleeay and approaching the sea these woods become still scantier, and the trees and shurbs dwarfish, and stunted; the high swelling slopes assume the form of an elevated table whose surface presents nothing, but one vast sheet of brick stone rock, mostly destitute of soil, except the little that occupies the small crevices of it; this thin coat is rarely of sufficient depth to mature trees of any size.

Of the valleys.

The soil of the valleys resemble that of the more elevated parts, but is more rich, and loamy; that of the rice lands throughout the whole of the lower districts is remarked as decreasing in fertility as it recedes from the sea, the more western parts are consequently the best; the soil of the cultivated valleys of Poottoor is a light reddish colored earth of some depth, having however a substratum of the laterite, that of the valleys of Sooleeay is more superficial and permeable, it is however favorable for the growth of arreca plantations.

Crops above the ghauts.

In Codugu proper, rice is yielded in such lavish abundance by the first crop grown during the periodical rains, as generally speaking, to render a

second quite unnecessary, particular spots being favorable to artificial irrigation may occasionally be cultivated a second time, but this is by no means common, and the instances are too few to render a particular exception necessary.

In Yailsowra.

In Yailsowra the narrow valleys in which the cultivation is formed are terraced to a considerable extent to admit of its being more enlarged, but it is the lower parts only that have a sufficient supply of water to admit of a second crop, which is always limited in extent, and scanty in produce.

Crops below the ghauts.

The whole of the rice lands below the ghauts yield two crops in the year, and sometimes even three; the steeps by which they are enclosed affording abundance of water for irrigation, the second crop of rice is not unfrequently followed by one of tobacco, dry grain, or some of the various leguminous plants common here.

Return in fold.

Circumstances would not admit of obtaining all those minute particulars, and statements, from which conclusive deduction could be drawn, as to the average return in fold, throughout the country. The observations, that have been made however enable it to be stated with confidence, that in most parts of Codugu proper (particularly the most woody) the general increase may be from 40 to 60 fold, and in extraordinary seasons, the average may approach much nearer a hundred; it would be difficult to imagine a more abundant return, or more highly favored soil.* In Yailsowra they generally reap on the best lands only from 20 to 25 fold, and from 15 to 20 on the betta fields. In Poottoor and about the most western parts, the quality of the ground some times varies, but the average (on the first sort of land) scarcely ever exceeds

* It is stated by Colonel Mahony (sometime resident in Codugu) that "an ordinary soil is said to make a return of 50 fold, increasing it as it improves, it reaches to the amount of a 100 in which latter description the country abounds,' I am inclined to believe that this return is much overated. Malabar only yields' from 10 to 30. The best arable land in England gives from 10 to 30. Scotland only from 10 to 15. The remarkable fertility of Egypt does not often exceed 50 fold.

25 or 28; approaching the ghauts it gradually becomes more scanty, and in Umr and Sooleeay it only re-pays the labor of cultivation by a return on the best lands of from 10 to 12, and often still less.

Productions of Codugu proper

The chief product of both the upper and lower country a rice; yielded in superfluity it is the principal export, particularly from Codugu proper.

Though well fitted from the soil of the higher grounds, (which has sufficient depth, and not too great a declivity to admit of cultivation) there is in the upper country, but a comparatively small portion of dry grain produced. Raggy so well adapted to the hilly country from the easiness of its culture, is grown only in comparatively small quantities amongst these mountains; tobacco, nuts, ellu and yerrinda *(Palma Christi)* plants cultivated for the purpose of making oil, some little huruli (or horse gram) are grown not however in sufficient abundance to prevent the necessity of importation.

Of Yailsowra and Nunjarajputtun.

Yailsowra principally produces rice; in it however, and Nunjarajputtun, are grown all the dry grains common to Mysore, (wheat is said to be produced in small quantities, but I have never met any) but by no means sufficient to supply the interior. The best tobacco comes from those districts, that of the more woody parts has the character of being indifferent. Yailsowra also produces a very little sugar-cane. Hemp may be added to the products of the upper country, but it is only grown on the worst soil, and in very small quantities.

Vegetable productions are grown in great variety and abundance, the upper country appears particularly favorable to the productions of esculent plants, also fruits, flowers, shrubs, and garden stuffs of every kind, indeed, the temperature and soil of the higher parts, seems well adapted to mature those of a colder climate. Of the fruits, the most remarkable are oranges of different descriptions, all of an excellent quality, they are exceedingly common, as are also limes of various species, citron of an immense size,

pine apples,* pomegranates, pumplemose, jack, plantains, all in abundance, and of a most luxuriant growth; the other fruits common in this part of India are in profusion, and of a good quality. Turmeric, ginger, a little mustard, and the numerous other kind of condiments used by the natives are also found. Peas, cabbage, potatoes and other European vegetables thrive well, but are not in common use. The betel vine is found in the vicinity of all the ryots houses, the leaf however, is said to be comparatively coarse, much is imported.

Of the forests.

Sandalwood and cardamoms are the most valuable of the spontaneous productions; a more particular account of these articles will be subsequently given, exclusive of them the jungle yields excellent timber, a species of wild nutmeg of good quality, the wild olive, cassia,† gum trees in abundance, wild yams of great size, quantities of wild honey are found, the wax of which belongs to the Circar, and is of some value, the bees producing it are of several species.

The products of these forests extend to a much larger list than is here given, it would however require a long residence amongst them to enumerate them with precision.

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* They may be said to grow almost in a wild state, the plants merely requiring to be placed in the ground, and thriving without much further attention, they renew themselves by a succession of fresh shoots, given out from the older ones, as they decay, they soon acquire new roots, and a bed of those plants has been known to multiply, and furnish fruit regularly during a period of 18 years; they thrive but in rather elevated and dry situations—those grown in Codugu are large, but loosening the ground immediately at the root would increase their natural luxuriance; some of the plants have been known to attain 6 feet in height, a stature every way favorable to the excellence of the fruit.

† The Cassia Lignia or *Laurus, Cassia* is very common throughout the upper country, though made but little, if any use of; the process by which this article is fitted for sale, seems not generally known, or it must have long since been numbered amongst the exports. It is sometimes thus prepared in the neighbouring countries:—the plants when a year old are pruned till only the lower part of the tree remains, fresh shoots spring from the stump which are removed (when they attain the age of 3 years) at the season when the sap has ascended to the summit, the bark is stripped off when they are pliant, and the exterior surface carfully scraped, it is then formed into long rolls and exposed till quite dry to the influence of the sun; these operations may be repeated twice a year, that is in July and February the most favorable time for taking the bark.

Bel the ghauts. In these districts, next to rice, suparee is the principal production. Plantations of it are numerous in Pungee, and parts of Sooleeay and Bullaree; the upper country is entirely supplied with this article from below the ghauts from which is also sent a small quantity of khut (*Terra Japonica*) rice is principally sent to Mangalore. Raggy is cultivated on the hills in Sooleeay to some extent, bearing however no proportion to the quantity of rice grown; tobacco, hurali, some hemp, yerrinda and various kind of pulse are grown on the rice lands, after the second crop has been taken from them; neither vegetables, or fruits are so good, or in such quantities as in the upper country; of the more precious articles pepper is the chief, if indeed, not the principal one; it is found towards the foot of the ghaut that skirt the Sooleeay district; it is also cultivated in the arreca gardens, amongst the products of which betel nut may likewise be reckoned as a principal one. The cocoanut so extremely useful in all its parts is very general throughout the country situated below the ghauts, sugar-cane is also cultivated there, but the quantity of jaggary made is not considerable.

The above enumeration comprises the most prominent productions of its soil, the account given of its manufactures will show, that those of its industry may be contained in a much more limited catalogue.

Agriculture. The agriculture of Codugu as will readily be supposed is much in the same state as that common throughout most parts of India, a system of rural economy formed at a remote period has been transmitted for ages unchanged, and the cultivator, attached to ancient practices, views with dislike any attempts to innovations.

But an imperfect sketch can here be offered of the agriculture of Codugu. The subject though not connected with anything calculated to excite apprehension, shared nearly the same fate as all others. The infant stage of its advancement however renders it perhaps of but little value as a lesson of experience, though a knowledge of it may be desirable as a statement of facts.

Of the upper country. The industry of the inhabitants of the upper country, is directed almost exclusively to the cultivation of rice, it is grown only in the low narrow valleys that intervene between the high grounds and which appear every way well calculated for its production.

Lands. These valleys are generally from ¼ to ½ a mile in breadth in the wider parts, becoming however, exceedingly narrow as they run amongst the higher grounds, they are terraced with industry, and their area is always sufficiently large to admit of ploughs being used. The lands into which these valleys are formed are known under two denominations.

First Bylgudday. This is understood as the lowest part of the valley which at most seasons retains some humidity, being occupied by springs, or having a rivulet running through it.

Second Makigudday The fields known under this term are those terraced up the sides of the neighbouring slopes, they depend solely on the supply of rain during the wet season for the success of the crops grown on them, the former is capable from its position of being assisted by artifical irrigation.

Though the upper county thoughout produces rice in the utmost luxuriance, the more central parts may be considered as yielding the most abundant crops, the plants here attaining the greatest size and substance; towards the north the quantity of rain that falls is said to be too great in the southern districts, though the valleys are larger, and more level, the soil is comparatively of an inferior quality.

Ploughing. Husbandry as practised amongst these hills is by no means operose or intricate, the first operetion of it which is termed "Hoanara" begins in Yeddimar when the ploughing commences, the extreme inefficiency of the instruments which enter scarcely beyond the surface, renders a frequent repetition of the operation necessary, so that the fields generally receive from 6 to 7 ploughings before the soil has been sufficiently prepared. The first 3 of these take place when the ground is in a dry state, the

remainder after a considerable portion of rain is fallen, and when they are dissolved into a soft muddy consistency, no particular period, is considered necessary to intervene between the various ploughings, which are made according to the state of the weather and convenience of the cultivator. The whole operation of ploughing being over, the field is smoothed once or twice with the pala when it is prepared for the reception of the plants.

Manure. The amelioration of the soil seems to be an object of some solicitude. Manure is carefully collected, and distributed; it consists principally of all the excrementious matter of the domestic animals absorbed by the straw and dry leaves with which they are littered, to this is added the soil, and refuse of the house; and indeed, scarce any kind of manure seems to be objectionable. Cattle are confined during the night, and the very hot parts of the day in temporary folds on the lands for the purpose of enriching the soil. In some parts of the lower districts, particularly those occupying the base of the ghauts, the ear of the grain is alone removed leaving the whole of the straw* as stubble, partly for the food of the cattle and partly as manure. The manure is incorporated with the soil in the first and second ploughing, being previously spread in small heaps, over the field; when composed of a mixture of dry branches and leaves, it is burnt on the lands, and the ashes thus procured distributed equally over them.

Species of rice. There are three kinds† of rice cultivated. Doda betta, this is a large grain, and it is that in gene-

* It is a curious circumstance that the houses below the ghauts are never thatched with straw being always covered by the long grass growing in great abundance on the higher grounds.

† It has been an object of enquiry amongst the curious to learn from whence originated the various grains, and if they are now seen in a wild state. This latter question would seem in some measure answered by the circumstance of wild rice being common in some parts of Codugu. In Kigguttnaad many of the smaller valleys are perfect swamps of considerable depth, the texture of the ground is too much broken to admit of the plough, and the general testimony of the Natives would lead to the belief that they never had been cultivated; in the midst of the rank herbage, that covers these swamps small crops of wild rice is frequently seen, the stocks are high, but excessively thin, and the grain very diminitive; the ear is bearded like the barley; when boiled it is of a rather bluish tinge, and not marked by any particular flavour. It is called paundawar butta or the rice of paundoo, and only eaten by the very lowest classes.

ral use with the majority of the inhabitants, and what is principally exported. Dunna betta a small and finer kind; and kissara a red species are also shown, but both in very small quantities.

Sowing.

The whole of the rice ground in the upper country is transplanted, but the management anterior to this process, that is rearing the seedlings is as follows:—by legudday fields are chosen for the reception of the seed, their preparation is after the manner as stated above with but little difference, a greater portion of manure, however, being generally allowed. The sowing commences in 'Caudear' or as near that period as the state of the weather will permit, but the season of sowing influenced by circumstances, sometimes extends to a month longer. The seed is of course sown broad cast and very thick; it is prepared by being steeped in water for a short time, and then placed in a heap, it is kept damp for three days; when beginning to vegetate it is prepared for sowing. The fields being now in a muddy state, it sinks for a short way into the soil which is only kept sufficiently moist, water being but scantily supplied till it has taken root, when the quantity is gradually increased, the seedling sown germinates, and at the end of 35 or 40 days it attains nearly a foot in height and is then fit for transplantation.

Naty or transplantation.

The period of transplantation begins in 'Audry' and ends in 'Kuckayray.' On the removal of the seedlings they are transplanted over the whole space intended for the cultivation of rice, this mode is considered as best adapted to resist the violence of the rain and in other points of view is reckoned to have advantages, and seems particularly calculated for a rich soil. The transplantation is managed with great care, 6 or 7 stocks connected together from one plant—these plants are arranged in regular lines and have a space of about 6 inches between the roots of each, this admits the air, and heat, and gives them full room for all the luxuriance of vegetation. The holes in which they are placed are readily made with the finger in the damp earth, and the roots soon become settled; grounds thus planted are found to produce com-

paratively few weeds, and what there are, can be easily removed. Immediately after transplantation, the field (for a short time only being kept damp) is inundated, and continued overflown with from 6 to 7 inches of water till within 8 or 10 days before harvest, the plant during this time being in a state of semi-immersion.

Weeding.

The fields undergo only one weeding; this takes place generally six weeks after transplantation; an abundant supply of water retards their growth they are removed by manual labour. The crops generally are not liable to miscarriage or sickliness; in the early part of their growth they are subject to the attacks of several species of worms, to extirpate which all the powers of charms and spells are called into action, but are not always found of sufficient efficacy. They are also open to the depredation of mountain mice, and attract flocks of graminivorous birds; both these evils however are readily guarded against.

Harvest.

This is termed Beullay, the crop of rice sown here generally takes full 5 months before arriving at maturity. It ripens in the more open parts at the commencement of December, perhaps a short time sooner, but in the deep and sheltered valleys, not till the end of that month, or till the beginning of January; when cut, it remains two or three days on the field to dry, and is then trodden out of the ear by bullocks. The grain intended for seed is carefully preserved, that for consumption after having been boiled (which facilitates their removal) the husks are beaten off, the rice is kept in large baskets having the exterior covered with a coating made of a mixture of cow-dung and mud; the crop is reaped with the ordinary sickle.

The straw answers numerous domestic purposes, thatching, food for the cattle, &c. It grows to a great height, generally reaching 4 feet.

Cultivation of Yailsowra.

The cultivation of Yailsowra differs but in few particulars from what has just been stated. Transplanting is not generally practiced, the seed is sown broad cast in most instances. The Coorg is however also

used. In this latter case, the fields are always ploughed in a dry state, and the seed sown on them requires no preparation. The pala closely following the drill, covers the seed as it falls from it.

Of Nunjarajaputtun. Nunjarajaputtun is the small district lying along the western banks of the Cauvery, it is the only part that produces any abundance of dry grain. In it are cultivated those common in the open country; raggy, auvaray, tovaray, udu, huruli, and ellu &c. The ordinary management observed in rearing these grains differs in nothing from the process common in Mysore, which is so well known as not here to require a repetition of it.

The Hills are subject to coomary cultivation, of however no very considerable extent. Raggy is the only grain sown on them, this cultivation is performed by the lowest castes generally the periodical servants of the aborigines, who themselves never assist in it, their labors being exclusively confined to the lower grounds. The course of management observed in this species of husbandry is subject to few variations; the detail of it will not here require any particular mention, it exactly resembles that prevailing below the ghauts.

Cultivation below the ghauts. The lands of the lower district on which rice is cultivated are divided into three kinds:—

Lands. First Byloo.—This is the lowest part of the valley and capable of being artificially irrigated, they are the most valuable, yielding two and frequently three crops during the year; they form a considerable portion of the cultivated lands.

Second Majula.—The fields thus denominated are situated higher up than the former, are capable of being partially irrigated in the event of a failure of the annual supply of rain, but not to the extent of producing two crops—one, if the wet season be at all favorable, is looked on as certain.

Third Betta.—Are situated on the higher parts of the slope connected with the lands just mentioned, the success of the crops

sown on them is very precarious as they are not capable of being in any way assisted by artificial irrigation.

In the country below the ghauts, from 7 to 9 ploughings are necessary, the period for their commencement and close, is fixed within rather wide limits, depending on the season, and nature of the intended crop; the operations of husbandry however may be said to commence by the 15th of Puggoo (latter end of April) and end at the close of Baysha (15th June) the first and second ploughing but imperfectly opens the ground; no particular period is allowed to pass between the different repetitions of this operation, it being regulated by accident, the nature of the weather, &c. At the close of the third ploughing the banks of the fields are rendered capable of retaining the water; and after the fourth and fifth arrotion it is soft and muddy; it is again twice ploughed, and carefully smoothed by the pala, (or plank) after this it is again inundated, and the water being allowed to remain a short time, it receives the last ploughing and is finally smoothed by the above instrument. The preparation of the majula differs in few particulars from the above, the labor only being somewhat more operose. The betta or highest fields are managed after a similar manner, the first three ploughings are in a dry state, and as the season is favorable they receive in succession six further ones, the operation of smoothing them taking place nearly as often.

Manure. Every kind is collected, the cattle are littered every evening with fresh leaves which are removed every 15 or 20 days, this is further increased by the soil of the house. Bushes and dry leaves of every kind are collected, and burnt on the fields.

Sowing. The seed is in general sown broad cast, transplantation is however sometimes adopted for the byloo and majula lands, but the betta fields requiring to be sooner sown, are unfit for this species of cultivation; the preparation of the seed sown for transplanting differs in but few instances, it is mixed with a portion of cow-dung and water, and left for three days to vegetate, being kept for this time always in a damp state; the byloo land is generally chosen to rear the seedlings, it is sown broad cast, and exceedingly

thick, the field is inundated, but the water drawn of at intervals to promote vegetation, but as the plants grow up they are always kept a third part covered with it; they are capable of being transplanted after the 30th or 40th day; this mode on the whole is considered expensive and laborious, and is only practiced where the number of labourers are numerous. When the fields are sown broad cast, the seed is prepared in the manner similar to that just mentioned, except when their positions are particularly swampy; thus situated the seed is sown dry. Seed intended for transplantation is generally sown by the 20th of Baysha and transplanted by the 10th or 20th of Catiallu.

Weeding. Takes place in the month of Attee, it is an expensive operation, and not often repeated, a scarcity of water never fails to produce a great number of them, (weeds) they do not grow to any considerable size, a species of creeper of the grass kind is most destructive and troublesome.

Crops. It may be generally said that more than $\frac{2}{3}$ of the fields below the ghauts yield two crops in the season; the majula, though not the whole of it, gives one of paddy, and another of dry grain: the byloogudday two of rice, the last crop is greatly inferior to the first.

Harvest. Harvest is here considerably earlier than above the ghauts. It generally takes place about the latter end of October.

Coomaray cultivation. A considerable portion of the hills of the lower districts are subject to this cultivation, it is mostly practiced by the lower Mahratta castes, some hill rice is also grown by them; the preparation of the ground in both instances is something similar. This species of cultivation (raggy) though not immediately confined to these districts is more common in them than the country above, this arises more from the nature of the inhabitants than the soil of the hills, which is extremely well adapted to it.

Hill rice.

The soil favorable to this culture is a reddish mould with a small mixture of pebbles; the declivity of the hill must not be great, as in such a case the violent rains here would wash away the earth. Those hills covered with a thick forest of ancient growth are unfavorable, a jungle of moderate density, and if 13 or 14 years old, unites every desirable requisite.

The agricultural operations of this part of rural economy are few and simple: a favorable spot is fixed on, the jungle is cut between Durmiar and Malliar, and burnt in Coombiar, it is surrounded by a strong hedge, and the business of sowing commences in Yeddimiar, this is done broad cast, after which the surface is superficially dug up by the kokay, it undergoes two slight weedings during the three succeeding months, it ripens about the sixth, and is cut in kunniar. A second crop is rarely sown the following year when however, ellu, huruli, tovaray, &c, are grown in its place, the latter is frequently scatered throughout the rice crop, and occasionlly sown in a straight line to answer the purpose of a boundary between the fields of different possessors. Hill rice gives a return of about 10 fold, the grain is small and of a reddish color.

This cultivation is precarious, and the husbandman cannot look with confidence to the re-payment of his labor.

Raggy.

The preparation for the raggy or natchenny cultivation, as has been said is similar with the former, and differs but little as to the situation or soil required. A period of from 7 to 12 years is allowed to elapse generally before ground once cultivated, again becomes useful; such a long one would seem unnecessary, but the natives conceive a large quantity of wood must be burnt to produce fertility: its return in fold, in favorable seasons, may be from two to three hundred. It may be remarked that raggy in this country is more a subsidiary cultivation than one exclusively followed. It is in no instance the general food of any part of the inhabitants.

Areca plantations.

The culture of the areca nut forms an important part of the husbandry below the ghauts. This beautiful and useful palm will not thrive in the upper

country; no very detailed account will be required, as to the formation and management of the areca plantations, the gardens are only made in the hilly grounds (the small sheltered glens of which they occupy); they require a red and rather gravelly soil, any change in this particular affecting sensibly the quality of the nut; a constant supply of water is one of the first requisites in the formation of the areca garden. This palm begins to bear about the 9th or 10th year, and continues to yield fruit for sometimes 40 years. The harvest occurs in November; pepper is grown in all the areca plantations in which are also a number of fruit trees.

Character of the cultivation, obstacles, &c.

It will be seen that the general system together with the minutiæ it embraces, is not dissimilar from the common course observed in the neighbouring countries; those prejudices in favor of old habits, and that aversion to innovation of any kind which forms so remarkable a feature in the character of the Hindoo, have here lost none of their force, but continue to present an effectual resistance to all improvements, which science or experience might suggest, and are the chief obstacles which agriculture has to encounter. Weak and inefficient instruments of husbandry, want of wheel carriage, and the numberless wild animals to whose attacks the crops are liable, are impediments of minor consideration. The want of capital must necessarily retard the progress of improvement, but above all, that contented indolence and apathy which renders it the first aim of the Farmer, (and few Indian ones aspire beyond it) to secure a subsistence, rather than a competence, necessarily opposes the introduction of any change from the old routine, as that sanctioned by the experience of their forefathers is found capable of supplying their few wants.

Though the course of management adopted is prescribed by prejudice, yet, when the rudeness of the implements are considered, it is a subject of wonder that the cultivation is not more imperfect.

The rich qualities of their lands, for whose valuable properties however, they are entirely indebted to nature, recompenses for the imperfections of their system of agriculture. It must not be inferred how-

ever that the Codugu farmer exhibits any remarkable want of skill in this particular, he is by no means inferior to his neighbours and possessing an equal if not greater share of industry, he derives considerable advantages from his central situation; living in the midst of his fields, he is able to bestow on them, a more careful attention and superintendence, than the husbandman of the open country, who, residing in villages, has frequently to go some distance to his lands.

The general system observed would doubtless admit of great amelioration, the fertility of the arable lands below the ghauts is dissipated by constant tillage, one crop is scarcely taken off, before another is sown, and though the lands of the upper country are not subject to a similar course of exhaustion, better means than those adopted could be pursued to augment their fertility (already great) and call it more effectually into action. The benefits of fallow are unknown, and consequently this is never practised, no variety of crop (in Codugu proper) is grown on the cultivated lands, nor indeed, is the climate or soil well adapted to any other than rice.

The agriculture of Codugu, and it may be said that of the lower districts extends to no variety of production ; rice is the staple one, of which much more is grown, than can be consumed: the low lands of Codugu proper yield as has been observed no other article; they seem unfavorable to the growth of sugar-cane, which is not often met with; this is produced in Yailsowra, but the cultivation of it is limited, it is more extensive below the ghauts, but even there is not grown upon a large scale. Tobacco is grown in the upper country for domestic use, and is inferior to that of Mysore; below the ghauts it is in great abundance, and some of it is exported. This plant is sown in small beds richly manured, it is subsequently transplanted, and requires some care; it is grown always on the low slopes close to the houses of the ryots; a little Shanapu, or hemp is also grown, principally for its fibres, from which ropes are manufactured, but the natives are said to have the pernicious habit of eating its leaves, remarkable for their intoxicating quality. A small quantity of wheat is said to be grown in the more open parts. The fruits common to the country have already been mentioned, and there is every appearance of probability, that many of those of Europe might be introduced with success; all idea of experiments however

is foreign to a native. Ginger, and turmeric require a rich soil, and much care, the culture of them is limited. All cucurbitacious plants thrive with uncommon luxuriance; as to medicinal or vulnerary herbs, none of any particular merit have come within my observation. It will not be necessary to enumerate the various other vegetable productions commonly known, they are the same as those general throughout the surrounding countries, being however of a larger growth.

Agricultural Instruments.

The agricultural instruments common in Codugu are exceedingly few, and those of the rudest kind.

From the make of the plough it will be seen that it is but ill calculated for the office to which it is applied, and to its extreme inefficiency must be attributed the necessity that exists of so frequently repeating the operation which it performs. One person only attends a plough, the bullocks draw double, and are coupled by a yoke on which the beam rests, and to which it is fastened by a cord. The harness, yoke, &c., are all equally wretched with the instrument itself, whose extreme cost does not exceed one Rupee; the value of the oxen attached to it however may reach to that of 5 Pagodas.

The tahway or pallay is generally an ordinary plank in which iron staples are fixed, two cords fastened in them, connected with the yoke by which the oxen are coupled, complete this rude instrument; it is made to answer all the purposes of the harrow. The driver standing on it adds to the efficacy of the operation, and after repeatedly passing over the surface it is enabled to pulverize, and smooth the lands.

The Codugus have no farming utensils peculiar to themselves; the goodalee or hoe, also the cutty or sickle common in the neighbouring countries are in general use here, the former performs all the offices of the spade; the latter equally answering a variety of purposes.

Carts of any description are unknown in Codugu. Baskets are used when it is required to transport earth, or manure from one place to another.

The primitive and wretched state in which we find the agricultural instruments is perhaps more attributable to the rude simplicity which characterizes the Hindoo, than any inability or want of means to improve them.

Register of the Villages in the Codugu Survey, showing the particular Bearing and Distances of each from the nearest Trigonometrical Station.

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.			Miles.	Furlongs.	Yards.
	YAILSOWRA TALOOK, CONTAINS 12 HOBELYS.							
	Coadley Hobely ...							
	Coodooloor do ...							
	Hoolacode do ...							
	Bembulloor do ...							
	Bulla do ...							
	Connagaul do ...							
	Hanugoad do ...							
	Doadhully Gowdhully Hobely ...							
	Nerrootod do ...							
	Menesedda do ...							
	Mooloor do ...							
	Gunnagoor do ...							
Coadley Hobely.	Humpapoora ...	Maullimby.	N. W.	8	52	11	3	192
	Santapoora ...	do.	„	13	0	10	6	160
	Kella Coadley ...	do.	„	4	52	10	6	190
	Dood Coadley ...	do.	„	5	45	10	4	0
	Arrakunhully ...	do.	„	9	15	10	3	0
	Kussoor ...	do.	„	13	30	10	3	0
	Hosohully ...	do.	„	13	30	10	0	20
	Kulhully ...	do.	„	13	15	9	4	55
	Mullypoora ...	do.	„	154	52	9	3	0
	Kirra Coadley ...	do.	N.	0	0	9	1	110
	Kirugunhully ...	do.	N. W.	5	0	9	1	110
	Nandypoora ...	do.	„	8	22	9	0	38
	Mulhully ...	do.	„	5	45	8	3	7
	Kathay ...	do.	„	13	30	8	5	107
	Ichillapoora ...	do.	„	9	45	8	6	55
	Oorgooty ...	do.	„	14	30	7	5	55
	Raminhully ...	do.	„	3	37	8	5	110

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.			Miles.	Furlongs.	Yards.
Coodooloor Hobely,	Coodooloor ...	Maullimby.	N. E.	9	30	8	0	210
	Niergoonda ...	do.	„	4	52	9	4	7
	Conaginhully ...	do.	„	11	37	8	6	82
	Buswanhully ...	do.	„	9	30	8	7	110
	Honaycoday ...	do.	„	8	37	9	2	180
	Ippugullullay ...	do.	„	12	0	9	6	55
	Cuttaypoora ...	do.	„	17	37	9	7	0
	Augullay	do.	„	27	0	9	7	190
	Nellawaugulloo ...	do.	„	18	52	8	2	137
	Chick Bundara ...	do.	„	18	7	7	6	162
	Dooda Bundara ...	do.	„	13	52	7	3	55
	Hemmaney	do.	„	9	22	7	2	210
	Coragal	do.	„	7	0	7	2	60
	Bairagoola	do.	N. W.	2	0	8	0	192
	Dood Coonda... ...	do.	N. E.	3	7	8	2	105
	Chick Coonda... ...	do.	„	4	30	8	5	10
	Bittugunhully.. ...	do.	„	12	22	7	6	27
	Lukkunnil	do.	„	6	30	7	5	155
	Baisoor	do.	„	15	22	8	0	162
	Horahully	do.	„	7	15	8	0	0
	Tauloor	do.	„	12	0	6	3	120
	Maugudahully ...	do.	„	2	45	9	7	192
	Mullugunhully ...	do.	„	4	30	10	1	182
	Junnairdanhully ...	do.	„	8	22	10	2	177
	Mawinhully... ...	do.	„	6	15	9	0	0
	Kayraykayray ...	do.	„	7	15	8	0	82
Hoolacoda Hobely.	Hoolacode	do.	„	3	30	6	6	15
	Cunnugulloo... ...	do.	„	3	0	5	6	7
	Munniegillay... ...	do.	„	13	52	5	6	177
	Hullybyloo	do.	„	17	37	5	7	110
	Beechunhully.... ...	do.	„	5	37	5	3	47
	Bettadhully	do.	„	8	45	5	3	205
	Hossapoora	do.	„	21	45	5	4	110
	Hebbulshay	do.	„	17	52	4	7	67
	Sumpaguddhaloo ...	do.	„	23	52	4	6	55
	Nakullagoodoo ...	do.	N. W.	1	52	5	4	110
	Ourydhalloo	do.	N. E.	3	0	6	1	77
	Kittoor	do.	„	19	30	6	5	165

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.			Miles.	Furlongs.	Yards.
Bembulloor Hobely.	Bembulloor	Maullimby.	N. W.	11	37	7	2	115
	Shiwurhully	do.	„	3	5	6	7	142
	Kirrukunhully ...	do.	„	10	15	6	7	55
	Toallagoor	do.	„	11	37	6	4	110
	Harahully	do.	„	10	7	6	0	55
	Baugayray	do.	„	8	45	5	4	192
	Cunnarhully	do.	„	3	7	7	5	142
	Moodrawully.... ...	do.	„	5	7	5	2	110
Bulla Hobely.	Bulla	do.	„	22	37	6	4	162
	Chennapoora	do.	„	20	37	7	3	0
	Keeraybulla	do.	„	18	0	7	1	0
	Madray	do.	„	23	30	6	2	142
	Dundhully	do.	„	29	22	6	3	27
	Hosohully	do.	„	28	15	6	0	165
	Seera	do.	„	14	45	6	3	162
	Caudjoor	do.	„	20	37	5	0	215
	Chicka Kolatoor ...	do.	„	25	37	4	4	207
	Appusuthully ...	do.	„	28	0	3	7	55
	Jobacoday	do.	„	23	45	4	7	162
	Yedhully	do.	„	34	45	5	3	195
	Dood Kolatoor... ...	do.	„	31	15	5	0	192
	Chukunhully	do.	„	35	30	5	0	105
	Koojugayray	do.	„	23	37	5	5	0
	Gowndhully	do.	„	20	0	4	4	160
	Sooligullulay	do.	„	8	45	5	3	0
	Halcunnay	do.	„	14	22	5	1	10
	Biddiroor	do.	„	8	45	4	1	192
	Wodairapoora... ...	do.	„	5	0	3	3	110
	Kenkayray	do.	„	20	22	3	0	192
	Madaygoodoo... ...	do.	„	19	15	2	4	192
	Chittagunhully. ...	do.	„	22	30	3	3	92
	Hemmancy	do.	„	12	30	4	0	143
	Serengaula	do.	N. E.	6	45	4	3	37
	Hundlay	do.	„	15	22	4	1	162
	Hoolshay	do.	N. W.	2	0	4	3	27
	Bellarhully	do.	N. E.	4	30	4	6	55
	Kayrayhully	do.	N. W.	6	7	4	6	152
	Goodoogullulay ...	do.	„	2	0	4	0	142
	Gopullapoora	do.	„	15	52	3	2	37
	Soguhully	do.	„	14	30	5	6	0

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.			Miles.	Furlongs.	Yards.
Nirrootoda Hobely. Doadhully Gowdhully Hobely. Hanugoad Hobely. Connagaul Hobely.	Connagaul ...	Maullimby	S. E.	18	27	2	1	82
	Chicka Connagaul ...	do.	„	18	27	2	4	137
	Auloor ...	do.	„	49	52	2	7	110
	Kuntabuswanhully ...	do.	„	19	30	1	5	137
	Kittulagudday ...	do.	„	6	0	1	7	17
	Bumawarra ...	do.	„	24	30	4	2	0
	Seedapoora ...	do.	„	41	45	2	4	27
	Doadhully ...	do.	N. E.	15	30	3	0	57
	Hanugoad ...	do.	S. W.	44	30	4	0	82
	Doda Maloota ...	do.	„	34	52	3	4	132
	Gudjay Hanugoad ...	do.	„	59	15	3	4	110
	Addagulhully ...	do.	„	52	30	4	4	205
	Heereckora ...	do.	„	30	52	1	7	110
	Koogeecoadu ...	do.	„	39	45	2	6	182
	Hoenawully ...	do.	„	45	15	3	5	62
	Sooly Mullattee ...	do.	„	22	22	3	0	0
	Doadhully Gowdhully	do.	S. W.	88	0	1	3	205
	Buswanacopooloo ...	do.	N. W.	75	30	1	3	205
	Heggoola ...	do.	S. W.	88	0	1	1	162
	Hallysuntabaray ...	do.	N. W.	69	15	1	0	110
	Chinnapoora ...	do.	S. W.	44	37	2	2	55
	Coogoor ...	do.	„	25	0	1	1	192
	Shevapoora ...	do.	„	61	52	2	4	192
	Harohully ...	do.	„	62	0	2	1	62
	Adjyhully ...	do.	„	70	15	1	3	165
	Goandhully ...	do.	N. W.	19	52	5	4	145
	Mungaloor ...	do.	S. W.	85	15	2	4	125
	Chickarra ...	do.	„	24	22	1	5	110
	Soonty ...	do.	„	71	7	2	6	37
	Karlehully ...	do.	N. W.	86	52	2	5	10
	Nirrootoda ...	do.	N. E.	21	30	2	5	110
	Hittulakayray ...	do.	„	2	7	2	6	165
	Hoonshaykye ...	do.	„	10	45	2	4	192
	Doodhully ...	do.	„	15	52	3	0	55
	Siddaguilulay ...	do.	„	20	45	3	5	147
	Harroor Hossoor ...	do.	„	6	45	4	0	48
	Showdinhully ...	do.	„	6	43	3	2	87
	Cooroodawully ...	do.	N. W.	14	37	1	3	27

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.			Miles.	Furlongs.	Yards.
Nirrootoda (*contd.*)	Nundygoondy ...	Maullimby.	N. W.	38	0	1	1	135
	Náguwulla ...	do.	N. E.	62	0	2	5	110
	Ramimhully ...	do.	N. W.	25	45	1	4	165
	Joginhully ...	do.	N. E.	15	30	2	3	105
Menesedda Hobely.	Menesedda ...	do.	N. E.	46	37	3	7	27
	Gunguwar ...	do.	„	43	0	4	3	195
	Unkunhully ...	do.	„	49	15	4	1	115
	Katinhully ...	do.	„	25	7	3	6	110
	Shigamurroor ...	do.	„	57	30	4	1	38
	Boodabumhully	do.	„	62	0	3	2	95
	Kysurawully ...	do.	„	49	30	4	4	197
	Bettadhully ...	do.	„	40	0	3	7	27
	Mibatapoora ...	do.	„	52	22	3	3	60
	Ummully ...	do.	„	62	0	3	3	165
Mooloor Hobely.	Mooloor ...	do.	„	31	45	2	0	192
	Maullimby ...	do.	S. E.	56	30	1	0	110
	Adapunahosohully ...	do.	„	87	52	2	2	165
	Bouwanhully ...	do.	„	75	30	1	4	0
	Karagode ...	do.	N. E.	23	30	1	5	0
	Haurohully ...	do.	„	51	15	2	0	165
	Hosagooty ...	do.	„	78	30	2	2	62
Gunnagoor Hobely.	Gunnagoor ...	do.	S. W.	2	0	4	0	165
	Ounjigenhully ...	do.	S. E.	14	45	3	3	55
	Yeddawoondy ...	do.	„	10	0	4	0	165
	Goonimurroor ...	do.	„	10	0	4	4	110
	Naguwully ...	do.	„	3	22	3	5	110
	Sungainpoora ...	do.	„	24	30	3	6	27
	Audy Naudoor ...	do.	„	5	45	6	4	165
	Baugayray ...	do.	„	13	15	5	7	110

CODUGU PROPER, CONTAINS 20 NAADS.

Nunjarajputtun	Naad.	
Yeddooa	do.	
Thawa	do.	
Gudday	do.	
Oolagoolee Moodagayree	do.	
Hoaroor Nooruckkul	do.	
Soorlaby Moothoo	do.	
Hahlayray Buddugayray	do.	
Muddukayray Horomullay	do.	
Paudy Naku	do.	
Kuddutthu	do.	
Hoodoogayray Moondapum	do.	
Bayngu	do.	
Byru	do.	Yedday Naku Naad.
Yedday	do.	
Hirrooa	do.	
Baithoally	do.	
Ammuthu	do.	
Baypu	do.	
Kooyeangayray	do.	
Kuggoadloo	do.	
Bettieth	do.	
Kaunthamoor	do.	

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Nunjarajputtun Naad.	Sidilingipoora ...	Maullimby.	S. E.	27	37	5	2	110
	Chick Aulwar ...	do.	„	24	37	7	2	82
	Dodda Aulwar ...	do.	„	21	45	7	7	20
	Andanypoora ...	do.	„	24	7	7	6	115
	Hossocotta ...	do.	„	23	0	8	3	110
	Haulaygootay ...	Codergurrahully.	N. E.	37	0	7	4	27
	Causulgodi ...	do.	„	43	0	8	1	55
	Murroor ...	do.	„	43	0	7	3	55
	Hebbaully ...	do.	„	51	7	8	1	197
	Torianoor ...	Maullimby.	S. E.	36	27	9	6	55
	Guddayhosohully ...	do.	„	37	27	9	1	137
	Munjoor ...	do.	„	41	0	8	0	165
	Seringala ...	do.	„	46	30	9	3	192
	Chicka Naikana Hosohully ...	do.	„	38	37	7	7	165
	Nelloor ...	do.	„	46	37	8	0	115
	Hoolsha ...	Codergurrahully.	N. E.	51	7	7	1	82
	Ramapoor or Ramasamy Cunnawye ...	do.	„	51	7	6	3	165
	Bawanugorri ...	do.	„	51	7	6	0	165
	Heggarhully ...	do.	„	53	7	5	6	137
	Bayraycotay ...	do.	„	40	0	5	0	55
	Siraholaloo ...	do.	„	41	0	4	4	865
	Coodigay ...	do.	„	57	27	5	4	77
	Hooloogoonda ...	do.	„	32	30	3	2	0
	Chick Attoor ...	do.	„	43	15	3	5	77
	Dooda Attoor ...	do.	„	49	45	4	3	0
	Mungaloor ...	do.	„	63	15	5	2	87
	Coodooloor ...	do.	„	72	15	5	2	27
	Goomunakooli ...	do.	„	81	45	5	1	27
	Moolaysogay ...	do.	„	86	27	5	0	197
	Byckanhully ...	do.	S. E.	89	45	4	4	87
	Madaputna ...	do.	„	88	15	3	3	110
	Bulloor ...	do.	„	79	30	2	6	0
	Buswanhully ...	do.	„	66	15	2	2	55
	Bettagerri ...	do.	„	46	52	2	5	192
	Balagode ...	Seedasweer	N. W.	40	30	6	6	110

	VILLAGE NAMES.	Trigonometrical point from which observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Hooley Naad.								
Nunjarajputtun Naad Cont.	Rungasamoodra ...	Seedasweer.	N. W.	52	7	6	0	0
	Veerapaugshapoora ...	do.	„	53	27	5	4	125
	Hosoputna ...	do.	„	58	0	5	3	110
	Nunjarajputtun ...	Nooruckkul	S. E.	86	15	5	4	205
Yeddoor Naad.	Koombarhully ...	Soobramuhni	N. E.	76	45	3	6	197
	Kothanhully ...	do.	S. E.	67	7	3	4	22
	Bettaduhully ...	Hurrugul	N. W.	21	7	2	5	127
	Koondhully ...	do.	„	2	15	2	5	142
	Santhully ...	do.	N. E.	34	0	1	3	110
	Hosohully ...	Maullimby	S. E.	2	30	7	0	95
	Hurruguggamungala or Hurrugul ...	Hurrugul	S. W.	48	45	0	5	165
	Thulluturra Chuthully.	do.	S. E.	57	15	2	5	27
	Butchully Hosohully Chuthully ...	do.	N. E.	86	15	2	5	60
	Hanagul Chuthully ..	do.	S. E.	74	45	3	1	155
	Yeddoor ...	do.	„	88	45	3	2	0
	Hanagul ...	do.	„	74	45	3	5	0
	Kaulkundoor ...	do.	„	83	0	3	6	210
	Hossobeudoo ...	do.	N. E.	72	22	2	6	197
	Doodoo Tholoor ...	do.	„	50	45	3	4	55
	Chuthully ...	do.	„	34	30	3	4	162
	Kooteyerradhunta ...	do.	„	10	7	3	7	110
	Chicku Tholoor ...	Maullimby.	S. W.	83	27	3	5	110
	Chowduloor ...	Hurrugul.	S. E,	75	30	4	2	165
	Nagurroor ...	do.	„	70	15	4	2	55
	Bullagoonda ...	do.	„	62	30	5	2	0
	Kusboor. ...	do.	„	59	30	6	1	37
	Mussagoad ...	Maullimby.	S. W.	24	45	5	4	106
	Kibbutta ...	do.	„	37	45	4	5	42
	Harohully ...	do.	„	27	30	4	2	110
	Woalligoonda ...	do.	„	14	37	4	3	37
	Bucturhully ...	do.	„	7	7	5	0	82
	Dood Ubboor ...	do.	„	11	22	5	3	137
	Chick Ubboor ...	do.	„	7	7	5	4	137
	Nairgullulay ...	do.	„	1	2	5	7	10
	Ittulumukki ...	do.	S. E.	0	45	6	2	165
	Nagullalu Kurkhully...	do.	S. W.	20	45	6	2	82

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	'	Miles.	Furlongs.	Yards.
Yeddoor naad	Hurroor ...	Maullimby.	S. W.	5	7	6	6	110
	Nairlay ...	do.	„	3	52	7	3	0
	Yellakanoor ...	Codergurrahully.	N. E.	13	52	6	2	177
	Bayloor Buswanhully..	Hurrugul.	S. E.	49	0	7	2	175
	Hoodoogooroo ...	Codergurrahully.	N. E.	24	15	3	6	165
Thawa Naad.	Currikay ...	Payrahjee.	S. W.	72	15	2	2	110
	Payrahjee ...	do.	N. W.	12	45	2	7	0
	Chembinney ...	Tháoor.	„	7	15	4	0	55
	Sumpajee ...	Moodapaudu.	S. W.	12	37	3	6	197
	Thunnamuhni ...	Tháoor.	„	66	30	1	4	165
	Thaoor ...	do.	„	39	27	0	7	55
	Baughamundla ...	do.	N. W.	30	37	1	6	27
	Sayrungaul ...	do.	„	32	30	3	0	110
	Korungaul ...	do.	S. E.	2	27	2	3	95
Gudday Naad.	Suringullay ...	Hurrugul.	„	1	37	4	2	0
	Mouttakkooloo ...	do.	„	4	„	5	5	102
	Belligayray ...	do.	„	18	7	4	2	0
	Thaukayray ...	do.	„	28	22	2	2	182
	Chickkuhrriday ...	Codergurrahully.	N. W.	36	15	6	1	182
	Jumboor ...	do.	„	53	30	6	4	97
	Gurrugundoor ...	do.	„	46	20	5	0	0
	Koomboor ...	do.	„	44	15	6	4	55
	Hahdaygayray ...	do.	„	61	45	7	0	192
	Yerrakoula ...	Hurrugul.	S. W.	31	32	4	4	165
	Gurruwully ...	do.	„	3	„	3	5	0
	Kirrigundoor ...	do.	S. E.	37	45	5	0	27
	Hahringy ...	Codergurrahully.	N. W.	26	54	5	0	100
	Kirrudurray ...	Hurrugul.	S. E.	12	30	5	2	110
Oolagoollee Moodagayree Naad.	Andagoowye ...	Codergurrahully.	S. W.	89	52	1	5	110
	Kulloor ...	do.	N. E.	22	37	0	5	0
	Uttoor ...	do.	S. W.	56	52	3	6	110
	Nakoor ...	do.	N. W.	41	27	3	4	27
	Codergurrahully ...	do.	S. W.	63	„	2	0	55
	Maugadoor ...	Noorkul.	N. E.	59	15	4	2	200

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Mils.	Furlongs.	Yards.
Colagoollu Moodagayree Naad.	Oolagoollee ...	Codergurrahully.	N. W.	78	7	4	0	27
	Bulloor ...	do.	„	87	30	3	4	197
	Shanabogunhully ...	do.	„	56	45	3	4	0
	Baychunhully ...	do.	„	83	7	3	2	110
	Hurroodoor ...	do.	„	56	52	4	4	50
	Bettagayray ...	do.	„	65	52	5	0	200
Hoaroor Noorakul Naad.	Mukkundoor ...	Noorkul.	N. W.	29	30	6	2	27
	Nurrugunni Oomait...	do.	„	33	30	7	2	37
	Hadukulloonaigudhallu ...	Codergurrahully.	„	89	52	5	1	137
	Ibburnywullawaddy...	Muddukayray.	S. E.	83	0	2	0	0
	Kayddackadhala ...	Noorkul.	N. W.	65	15	2	4	177
	Moadoor ...	do.	„	7	45	2	0	110
	Hoaroor ...	do.	„	4	7	2	6	147
	Wallamoady ...	do.	N. E.	39	30	1	2	10
	Irrullay ...	do.	„	7	45	1	3	10
	Chayrullay ...	do.	„	76	0	1	4	205
	Sirimungaulla ...	do.	S. E.	40	7	1	5	0
Hahlayray Buddugayray Soorlaby Mootoor Naad.	Niddoowuttoo.. ...	Muddukayray.	N. W.	9	15	5	0	0
	Kaulloor	do.	„	18	0	7	1	55
	Hummeela	Soobramuhni.	S. E.	10	45	6	4	135
	Moatloo	do.	„	30	0	6	6	55
	Koombaraguddigay ...	do.	„	42	45	5	2	42
	Munkeea	do.	„	48	52	6	0	72
	Kikkurhully	do.	„	55	7	4	6	15
	Soorlaby	do.	„	37	44	6	3	192
	Hahlayray Thayrumbulley ..	Codergurrahully.	N. W.	88	30	6	0	165
	Kuddhundaula ...	Cotay Betta.	S. E.	28	7	4	6	95
	Aarcopa	do.	„	21	7	5	5	27
	Kaundanuquilly ...	do.	„	31	15	5	3	55
	Bettikayraymayluthauloo ...	do.	„	15	37	3	0	70
	Hemmuthauloo ...	do.	„	15	52	4	0	197
	Mookodulloo ...	do.	S. W.	9	52	2	4	65
	Hodhokaunah ...	do.	S. E.	25	30	3	3	192
	Auwundee	do.	S. W.	31	37	1	5	110

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Muddukayray Horomullay Naad.	Kurrunangayray ...	Muddukayray.	N. W.	8	15	9	4	110
	Kurruwullay ...	do.	„	39	30	1	5	110
	Hebbuthegayray ...	do.	„	16	30	2	0	30
	Naidulluwunnuchullu	do.	„	39	30	6	4	110
	Kullukayray Niddugunnie	do.	„	32	„	2	4	165
	Horomullay	do.	„	43	30	3	6	55
	Gauleebeudoo ...	do.	„	45	„	4	3	0
	Muddumbeela ...	do.	N. E.	18	45	2	1	190
Paudy Naku Naad.	Napoakle	Todiandamale.	N. E.	34	15	7	5	35
	Poolicotayeerawocoday	Thaoor.	S. E.	24	„	3	4	0
	Eyeangayraygoothangayray	Todiandamale.	N. W.	19	30	8	6	90
	Ballamowutty	do.	N. E.	5	15	7	0	137
	Payroor	do.	N. W.	7	15	6	6	90
	Yemmaymaud ...	do.	N. E.	18	45	7	4	110
	Nellijy	do.	„	17	15	5	4	192
	Kolaykayraybaymoonjee ...	do.	„	40	30	6	2	110
	Baidthu	do.	„	46	0	7	5	182
	Koonjullu	do.	„	31	0	3	7	182
	Nellaudu	do.	„	11	37	2	5	10
	Yewakkupaudu ...	do.	„	37	30	3	3	110
	Chaylaywara	do.	S. E.	84	7	4	4	130
Kuddiettthu Naad.	Paulingaulie	Veerajenderpett tree	N. W.	86	52	5	6	145
	Kurrada	do.	„	85	52	6	6	110
	Poothoowaddu ...	do.	„	77	15	5	5	22
	Bawaulley	Todiandamale.	„	66	30	7	2	5
	Kokayray	do.	N. E.	71	7	5	5	165
	Kirrundhaud ...	do.	N. E.	61	45	6	7	165
	Kycaud	do.	„	56	0	7	3	0
	Balamoory ...	Veerajenderpett	N. W.	46	30	1	1	0

Hobly or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Hoodoogayray Kuddeethu Moondapum Naad. Naad *contd.*	Koninjugayray ...	Veerajenderpett.	N. W.	52	15	7	4	165
	Nerririadhuddu ...	Todiandamale.	N. E.	83	15	6	2	165
	Murragoad ...	Noorkul.	S. W.	54	7	2	3	55
	Hossokuray ...	do.	„	10	45	2	3	55
	Kuttymáud ...	Veerajenderpett.	N. W.	5	52	7	5	0
	Arrucandu ...	Noorkul.	S. E.	6	30	3	2	27
	Nelly Hoodoogayray ...	do.	„	47	45	6	3	110
	Shodooloor ...	do.	„	0	30	4	1	0
	Waulmore ...	do.	„	65	30	4	5	165
Baingu Naad.	Koondacherry ...	Thaoor.	S. E.	61	30	1	5	45
	Poodhakulloo ...	Baingoor.	S. W.	42	22	2	2	105
	Singatoor ...	do.	„	26	45	2	3	100
	Koputty ...	do.	S. E.	15	30	1	6	105
	Kolugadhaul ...	do.	„	46	52	3	3	165
	Koottoorpoonagoad ...	do.	„	46	22	4	5	165
	Eyewettukkooloo ...	Todiandamale.	N. E.	18	0	8	6	92
	Churrindittoo ...	Baingoor.	S. E.	5	30	3	2	165
	Bodagha ...	do.	„	23	15	3	2	27
	Baingoor ...	do.	„	40	30	5	1	0
Yedday Naku Naad. Byru Naad.	Gooyan Seedapoor.	Veerajenderpett.	N. E.	37	15	6	7	0
	Aariacommangaula	do.	„	22	45	4	1	165
	Daywunagayray.	do.	„	0	45	3	4	110
	Bhyrumbauda ...	do.	„	3	37	4	1	0
	Yeddoor ...	do.	„	10	15	5	2	147
	Halugoonda Candangayray ...	do.	N. W.	4	0	5	1	110
Yedday Naad.	Umbatty ...	do.	S. E.	29	52	1	7	165
	Chumbaybailloor...	do.	N. E.	28	37	2	1	0
	Imungulla ...	do.	S. E.	68	52	1	1	110
	Poodthakatay ...	do.	N. W.	21	30	1	5	110
	Kookool'oor ...	do.	„	6	0	1	0	110
	Muggulla ...	do.	S. E.	80	30	1	2	0

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	'	Miles.	Furlongs.	Yardes.
Yedday Naku Naad (*contd.*) Ammutthu Naad.	Hiroor Naad. Balaugode ...	Veerajenderpett.	S. E.	22	15	2	7	55
	Naingulla ...	do.	„	21	15	3	5	0
	Bittumgaula ...	do.	„	31	15	4	0	110
	Baithoally Naad. Heggullu ...	do.	S. W.	36	0	5	1	120
	Baithoalley ...	do.	„	39	0	2	0	110
	Arrujee ...	do.	„	15	15	2	0	190
	Billagoonda ...	do.	N. E.	74	15	2	1	100
	Ammuthu ...	Moogoataygayray.	„	52	30	4	1	100
	Poolyayray ...	do.	N. W.	18	45	5	4	55
	Kaumbaudy ...	Veerajenderpett.	„	49	45	2	5	110
	Karumaudu ...	do.	N. E.	7	0	4	0	30
	Kullathamaud ...	Moogootagayray.	N. W.	41	30	3	3	110
	Goatuwara ...	do.	„	38	0	2	0	95
	Byegoad ...	do.	„	54	30	2	6	5
	Kukkayray ...	do.	N. E.	29	15	1	1	105
	Hossoor ...	do.	N. W.	15	0	3	2	50
	Bettigayray ...	do.	„	22	30	4	7	5
	Hauthoor ...	do.	„	78	15	2	3	40
	Uttoor ...	do.	N. E.	31	52	3	0	192
	Hossokayray ...	do.	„	8	52	5	4	205
	Maykoor ...	do.	S. W.	37	15	6	5	52
	Korungaula ...	do.	„	44	0	6	1	110
	Wuddurhully ...	do.	„	47	45	5	0	110
	Chennienkotay ...	do.	„	26	52	5	3	10
	Koolungode ...	do.	„	37	30	4	1	165
	Naluwuttukulloo ...	Veerajenderpet.	S. E.	84	0	3	2	120
Baypu Naad.	Thomurra ...	do.	S. W.	66	45	6	2	110
	Mooroor ...	do.	N. W.	72	37	3	6	90
	Nalukayray ...	do.	„	46	37	5	1	165
	Mythaudy ...	do.	„	31	7	3	7	192
	Kuddhunoor ...	do.	„	86	15	2	3	0
	Kadhaymooley ...	do.	S. W.	77	45	3	1	205
	Arromulliay ...	do.	N. W.	58	37	3	2	10
	Koonjilugayray ...	do.	„	57	52	6	2	135
	Beulloomaud ...	do.	„	65	52	5	0	25

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	'	Miles.	Furlongs.	Yards.
Kuggoadloo Naad. Kooyeangayray Naad.	Auwandoor ...	Baingoor.	S. E.	79	37	4	7	15
	Betthathoor ...	do.	„	77	22	3	6	200
	Kauroogoonda ...	Muddukay-ray.	S. W.	50	30	5	0	110
	Arruwuttuckkooloo ...	do.	„	18	45	3	5	150
	Hayrow ...	do.	„	54	0	3	2	110
	Hooddoor ...	Veerajen-derpett.	N. W.	38	15	9	3	0
	Hoadthawaddoo ...	do.	„	43	7	10	0	0
	Koombulludhaulu ...	do.	„	36	22	10	6	110
	Pauloor ...	Todian-damale.	N. E.	36	0	10	2	110
	Kurrietthoor ...	do.	„	27	0	9	3	55
	Bettikayray ...	do.	S. W.	37	30	4	5	165
	Maddhay ...	Muddukay-ray.	S. W.	73	37	3	1	58
	Billigayray ...	do.	S. E.	19	30	3	5	110
	Kuggoadloo ...	Noorkul.	N. W.	81	15	2	7	70
	Haukudhu ...	do.	„	67	30	3	1	120
	Maykayray ...	Muddukayray.	S. E.	12	0	1	5	110
	Kautakayray ...	do.	S. W.	43	15	1	0	55
Bettieth Naad.	Moogootagayray ...	Moogoata-gayray.	S. E.	64	30	1	4	112
	Koondhudda ...	do.	N. W.	85	0	0	6	110
	Arruwuttuckkooloo ...	do.	N. E.	70	0	1	1	200
	Eechoor ...	do.	S. E.	27	0	2	1	0
	Shettyayray ...	do.	S. W.	19	15	2	7	165
	Kohgunna ...	do.	„	9	37	3	6	0
	Kothundee. ...	do.	„	35	52	4	0	55
	Baudhagha Hosokayray	do.	„	55	37	4	4	110
	Roodroogoopay ...	do.	„	77	52	4	1	110
	Kundungaula ...	do.	„	64	45	3	3	0
	Hooddhoor ...	do.	S. E.	46	0	2	7	55
	Hulleyguttoo ...	do.	„	59	22	2	2	162
	Baulajie ...	do.	N. E.	88	15	4	0	55
	Roodroobeudoo ...	do.	„	89	22	5	8	165
	Moyamoody ...	do.	„	72	30	3	0	95
	Hebbauly ...	do.	„	61	37	4	5	120
	Dhunnoogaulloo ...	do.	„	85	0	6	0	110

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Kaunthamoor Naad.	Kodamboor ...	Verajender-pett.	N. W.	36	15	8	2	187
	Baudagha ...	do.	„	36	30	6	7	110
	Kiggauloo ...	do.	„	22	15	6	5	0
	Ikola ...	do.	„	14	15	7	5	27
	Moothooamoody ...	do.	„	23	22	9	4	0
	Kaunthoor ...	do.	„	22	15	8	4	0

KIGGUTT NAAD TALOOK.

Contains 7 *Naads*:—

Unjigayray Naad.

Aurykayray do.

Tawullugayray do.

Koorchy Toru do.

Kirrigoor do.

Hutthacuttu do.

Murray do.

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Unjigayray Naad.	Baingoor ...	Moogoata-gayray	S. E.	20	30	4	0	110
	Nurrookola Chaynawara	do.	„	28	15	3	5	82
	Muggoatagayray ...	do.	„	49	15	4	1	55
	Nuddukayray ...	do.	„	41	30	5	0	30
	Hoodookayray ...	do.	„	25	0	5	4	165
	Toowutchumukkulookayray ...	do.	„	50	45	6	2	165
	Atchinakanumoondoor.	do.	„	44	7	5	7	55
	Beully Moondoor ...	do.	„	56	52	8	4	0
	Hyesoadooloo ...	Beerunnanay.	N. E.	65	0	7	3	110
	Konaygayray ...	do.	„	63	45	8	4	55
Tawullugayray Aurikayray naad	Beullyoor ...	Moogoata-gayray.	S. E.	79	45	8	1	207
	Dawunnoor ...	do.	„	82	15	10	4	0
	Baullullay ...	do.	„	79	7	9	1	110
	Nummullay ...	Beerunnanay.	S. E.	89	45	9	0	55
	Shattygayray ...	do.	N. E.	81	15	8	4	0
	Tawullugayray ...	do.	S. E.	75	0	8	5	0
	Belloor ...	do.	N. E.	69	45	9	5	55
	Harrihara ...	Brummagerry.	„	1	15	9	7	55
	Nallakayray ...	do.	„	10	0	8	6	55
	Kothoor ...	Moogoata-gayray.	S. E.	59	15	9	1	110
Kirrigoor Koorchy'to-ru Naad.	Koorchy ...	Brummagerry.	N. W.	14	15	3	7	165
	Sirimungullay ...	do.	N. E.	7	15	4	1	0
	Tyladhu ...	do.	„	18	22	3	1	55
	Kootthu ...	do.	„	44	22	3	3	55
	Koomuttoor ...	do.	„	10	37	5	3	10
	Mutthoor ...	Moogoatagayray.	S. E.	64	30	4	7	110
	Kotoor ...	do.	„	59	30	6	6	110
	Bissagoor ...	do.	„	70	15	7	6	55
	Nulloor ...	do.	„	76	15	6	7	0
	Kirrigoor ...	do.	„	79	15	5	0	10
Huthacuttu Naad.	Bekkaysodoloor ...	do.	S. E.	66	0	8	4	0
	Niddugoomba ...	do.	„	70	15	10	0	0
	Kaunoor ...	do.	„	61	45	9	3	0
	Kotaygayray ...	do.	„	74	0	12	4	0

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	'	Miles.	Furlongs.	Yards.
Murray Naad.	Beerunnauny ...	Beerunnauny	S. E.	85	30	2	0	0
	Porawaddu ...	do.	N. E.	80	30	5	3	0
	Baudughagerrikayray.	do.	„	75	30	5	2	0

SOOLEEAY TALOOK.

is divided into two large portions, Umr and Sooleay.

UMR TALOOK,

Contains 5 Magunnies:—

Kolumuggurra Magunnie.

Kunderpaudee do.

Chokaudee do.

Moghurrudhu do.

Yainakul Dawarhully do.

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Kolumuggurra Magunnie.	Keiraybaugha ...	Soobramuhni.	S. W.	42	0	5	3	10
	Hurriharu Pullathoada-kukurjoday ...	do.	„	60	37	6	2	0
	Kuttudu ...	do.	„	51	52	7	5	147
	Kolumuggurra Yed-deonooroo ...	do.	„	39	30	7	5	27
	Kullumukar or Kud-dumukull ...	do.	„	27	37	8	5	147
Kunderpaudee Magunnie.	Dawachallu ...	Chokaudee.	S. E.	40	52	3	0	120
	Moodapaudee ...	do.	„	51	45	6	0	17
	Kunderpaudee ...	do.	„	70	0	6	1	180
	Gotugar ...	do.	„	83	52	2	3	147
	Nallukoor ...	do.	N. E.	88	30	4	7	0
	Kullujee ...	Soobramee-hni.	S. W.	89	22	7	1	140
Chokaudee Magunnie.	Moodoonoor ...	Chokaudee.	S. W.	72	30	1	7	65
	Puduwanoor ...	do.	„	86	7	3	6	110
Moghurrudhu Magunnie.	Moghurrudhee ...	do.	N. E.	68	30	3	5	0
	Mullakajeeboulluku ...	do.	„	61	15	2	7	77
Yainakul Dawar-hully Magunnie.	Poochupaudy ...	do.	„	66	0	4	6	110
	Yainakul ...	do.	„	59	0	6	1	110
	Dawarhully ...	do.	„	71	45	7	2	192
	Buleela ...	Soobramuhni.	S. W.	82	55	6	5	165
	Kainnay (this is situated in Punjee belongs to this)	Ckokaudee.	N. E.	19	7	4	5	110

SOOLEEAY TALOOK.

Contains 6 *Magunnies:—*

Bulla Naad Magunnie.
Puduwanoor do.
Moodoonoor do.
Iddurrukah do.
Arranthode do.
Uddoor do.

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	'	Miles.	Furlongs.	Yards.
Bulla naad Magunnie.	Kaimbrayjee ...	Chokaudee.	S. E.	20	15	2	7	40
	Moodoonoor ...	do.	„	34	15	4	7	165
	Murrukoonjee ...	do.	„	16	45	4	6	110
Puduwanoor Magunnie.	Mundacole ...	Uddoor.	N. E.	74	37	4	7	57
	Adjeewaramainala ...	do.	„	80	27	8	0	55
	Mooliah Kaunthmungala	do.	„	75	30	9	6	0
	Jaulsoor Kautoor ...	do.	„	63	30	9	6	110
	Amburuttee Payrauloo	do.	„	69	27	7	4	82
Moodoonoor Magunnie.	Kookoonoorsonangayray	do.	S. W.	59	0	5	0	0
	Koyekole Bittumpaudee	do.	„	39	0	4	7	120
	Ooburrurrukkumittoor	do.	„	10	0	4	2	55
	Ammaymuddiaroo ...	do.	„	21	0	5	5	55
	Kaunhittoolookairrathoday.	do.	„	37	30	6	2	165
Eldurrukah Magunnie.	Yannara ...	do.	S. E.	83	0	6	5	0
	Allaytee	Payrahjee.	N. W.	50	30	4	7	110
Arranthode Magunnie.	Arranthode Urroothully.	Payrahjee.	N. E.	24	0	5	0	110
	Bhylhully	Moodapaudee.	S. W.	42	27	3	7	37
	Thoorikauhna ...	Payrahjee.	N. E.	70	7	2	0	82
Uddoor Magunnie.	Uddoor	Uddoor.	N. E.	39	22	1	4	192
	Dhaylumpaudee ...	do.	„	40	15	5	7	55
	Beullupaudee ...	do.	„	55	52	6	4	192
	Konnakumunjula ...	do.	„	51	0	7	5	55
	Myaula ...	do.	„	22	0	3	4	110

POOTTOOR TALOOK.

Contains 4 Magunnies :—

Punjee Magunnie.

Nettinukay do

Bullary do

Poottoor do

Holely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Punjee Magunnie.	Bullapu ...	Chokaudee.	N. W	32	30	4	5	125
	Kayempaudee ...	do.	„	21	27	5	4	0
	Audookaru ...	do.	„	41	52	4	4	137
	Bullupu Moodoonoor ...	do.	„	38	45	5	6	140
	Arrugoody ...	do.	„	31	27	5	7	165
	Poolikooku ...	do.	N. W	7	0	5	7	0
	Punjee Moodoonoor ...	do.	N. E	29	37	4	0	147
	Yennamoor ...	do.	N. W.	24	52	4	1	82
	Kaunchody ...	do.	„	56	30	3	4	147
	Kullumudduku ...	do.	„	61	30	2	3	85
	Eyewuttukkooloo ...	do.	„	1	7	3	4	0
	Punjee Devarhully ...	do.	N. E.	4	0	2	7	115
	Pudduwanoor ...	do.	N. W.	29	7	2	4	165
	Pumbaythaudee ...	do.	„	11	30	2	2	165
	Kukkunichiddukulloo ...	do.	N. E.	25	7	2	4	10
	Koothookoonjay ...	do.	„	37	52	1	7	12
	Yeddamungulla ...	Kul Betta.	„	76	52	4	2	110
	Allayjee ...	do.	„	78	52	2	7	5
	Dholapaudee ...	do.	„	42	0	4	0	42
	Iddeeurrukku (this belongs to Bullaree.)	do.	„	28	27	2	3	10
Nettinukay Magunnie.	Amrakasupaudy ...	do.	„	9	37	2	7	137
	Bettumpaudee ...	Maddhow.	N. W.	81	15	6	6	135
	Niddoopoolly ...	do.	S. W.	89	45	5	3	82
	Arrieddookah ...	do.	N. W.	70	0	3	3	110
	Mahdeonoor ...	do.	„	73	15	1	3	110
	Nettinukay ...	do.	S. W.	73	30	7	5	55
	Koombrajee ...	Niddoopoolly	„	54	30	6	0	55
	Ooperungaulla ...	do.	„	58	30	7	7	117
	Puddurray ...	Maddhow.	„	80	0	10	1	67
	Payrudhaulloo ...	Niddoopoolly	„	78	52	10	1	192
	Baillu ...	do.	„	73	45	12	0	175
	Belloor ...	do.	„	42	15	3	3	192
	Moodoonoor ...	Bella Naad.	S. E.	86	0	6	3	55
	Ahdhoor ...	Uddoor.	N. W.	47	7	3	4	110
Bullary Magunnie.	Moghurra ...	Kul Betta.	N. W.	47	27	5	1	42
	Sumpaudee ...	do.	„	56	45	5	0	142
	Poonachupaudee ...	do.	„	65	0	4	4	87
	Koomaramungulla ...	Maddhow.	N. E.	15	0	4	2	0

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	′	Miles.	Furlongs.	Yards.
Bullary Magunnie. (*Continued.*)	Bembeelah ...	Kul Betta.	N. E.	68	37	3	7	82
	Paulathaudee ...	Maddhow.	„	52	30	2	4	137
	Maddhow ...	do.	„	43	30	1	2	0
	Kollutugay ...	do.	S. E.	89	7	2	3	110
	Douen Kollutugay ...	do.	„	57	0	2	1	192
	Moondoor ...	do.	S. W.	35	52	2	3	110
	Surrooay ...	do.	N. W.	2	37	5	7	127
	Yellia ...	do.	„	6	45	4	4	137
	Kaidumpaudee ...	do.	„	26	27	4	3	147
	Kayoor ...	do.	„	1	27	3	4	137
	Jary Naad ...	Kul Betta.	S. E.	7	15	4	4	147
	Bullary ...	do.	„	7	15	2	0	137
	Tuntapaudee ...	do.	„	25	27	3	1	27
	Peerayjee ...	do.	S. W.	70	45	1	6	95
	Chinnawarra ...	do.	„	72	15	2	2	0
	Payrumoonda ...	do.	N. W.	73	0	2	1	22
	Sowanoor ...	do.	„	57	15	3	4	65
	Koodoomar ...	do.	„	45	0	3	5	67
	Bellundoor ...	do.	„	39	0	2	6	120
	Koonkia ...	do.	„	49	0	2	4	102
	Nettar ...	do.	S. W.	19	45	2	5	165
	Augullee ...	do.	N. W.	25	0	2	1	55
	Kaiemunna ...	do.	„	25	15	2	7	72
	Koomoothaudy ...	do.	„	22	45	3	4	7
	Murrukutta ...	do.	„	8	27	2	4	192
	Muggurunjee ...	do.	N. E.	7	52	1	6	165
	Nauleelah ...	do.	N. W.	5	0	3	4	82
	Chirrooaka ...	do.	„	2	0	4	3	10
	Kaunyoor ...	do.	N. E.	2	52	0	7	110
	Kullupuddhuttu (this belongs to Punjee) ...	do.	„	81	52	0	6	0
	Koondoolee ...	do.	„	76	52	1	7	82
	Mooroolcea ...	do.	S. E.	81	37	1	7	120
	Pijivina ...	do.	„	75	7	2	7	110
	Murruweenjee ...	do.	„	62	15	3	5	15
	Moopayreea ...	do.	„	52	27	2	6	90
	Budjinnie ...	do.	„	45	30	1	6	57
	Kodeaulee ...	do.	S. W.	8	7	0	5	42
	Turrukujee ...	do.	S. E.	7	15	1	3	197
	Bauleela ...	do.	„	46	30	3	0	110

Hobely or Naad.	VILLAGE NAMES.	Trigonometrical point from whence observed.	Bearings.	°	'	Miles.	Furlongs.	Yards.
Lullary Magunie (*Contd*).	Kootee ...	Chokaudee.	N. W.	75	15	3	7	110
	Moondoogaroo ...	Kul Betta.	S. E.	38	15	3	5	15
	Nuddoobittoo ...	do.	N. W.	35	0	1	1	110
	Kullumbee (in Punjee)	do.	N. E.	68	30	3	7	110
	Kullunjee ...	do.	S. E.	31	37	2	7	55
Poottoor Magunnie.	Baillaioor ...	Bella Naad.	„	14	30	3	5	32
	Bellanaad ...	do.	„	25	37	1	1	0
	Aariapoo ...	do.	„	58	30	3	5	197
	Ooloomuggurra ...	Maddhow.	N. W.	57	0	4	5	147
	Pullupinjee ...	do.	„	45	27	4	6	130
	Kooreeah ...	Bella Naad.	S. E.	63	30	5	2	110
	Paulinjee ...	do.	N. W.	74	30	4	7	110
	Adjallaudee ...	Maddhow.	N. E.	25	22	5	6	5
	Kuddiah ...	do.	„	12	15	6	1	110
	Kayminjee ...	Bella Naad	S. E.	89	0	3	6	200
	Neirymuggurra ...	Kul Betta.	N. W.	89	45	5	6	110
	Veramungulla ...	Bella Naad.	N. E.	49	0	6	6	165
	Alluddooka ...	do.	„	68	45	5	0	165
	Santagode ...	do.	„	76	27	6	5	27
	Poottoor ...	do.	„	76	37	2	1	215
	Oormullay ...	do.	„	70	0	4	3	0
	Chiku Moodoonoor ...	do.	„	59	0	4	1	110
	Beullypaudee ...	do.	„	53	37	5	6	0
	Bunnoor ...	do.	„	43	0	3	2	77
	Kodimpaudee ...	do.	„	45	0	5	1	197
	Nuckullaudee ...	do.	„	37	27	6	5	140
	Bellioor ...	do.	„	22	27	4	7	82
	Pairnay ...	do.	„	16	7	4	7	55
	Pudduwanoor ...	do.	„	20	7	2	7	55
	Kubbukku ...	do.	N. W.	9	27	2	4	110
	Kullookah ...	do.	N. E.	30	0	1	6	0
	Koodypaudee ...	do.	N. W.	36	15	1	1	55

General View and Description of the Boundary

DESCRIPTION.	No.	Angles.		Distances.			Objects.
		°	'	Miles.	Furlongs.	Yds.	
* The Division between Mysore and Wynaad takes							
place at the N. W. angle of	„	31	15	„	3	110	Division of Wynaad and Mysore Moogooda.Y.
the latter district and is there	„	75	45	„	4	170	
formed by the Kaydaygaholay. Quitting Moogooda Y; the	141	46	„	„	7	110	
boundary passes over undulating slopes and through a	140	30	30	„	4	165	
thick Forest to 138.—It here	„	18	15	„	3	110	
crosses the Naugur holay		79	45	„	4	100	
which is tolerably large.	138	16	58	„	4	165	Division of
	137	40	30	„	5	55	Koorchy Toru
	136	51	15		4	40	Naad.
Quitting the Naugur	135	85	45	1	„	„	
holay the boundary passes	134	33	„	„	4	„	Division of
over similar ground and an	133	5	„	„	6	55	Tawulluga y r a y
equally thick jungle to 131	13	5	„	„	3	5	Naad. Here pass
when it passes the Saurtee	13	338	45	„	1	90	Sauntee holay.
holay an inconsiderable stream	130	338	45	„	3	55	Small.
Leaving this stream the		350	30	„	4	110	
line of Demarcation between	„	332	„	„	4	165	
the two Territories passes	„	332	„	„	3	165	
through a country differing	129	347	15		1	120	
in no particular from what	„	347	15	„	3	„	
has been described the slopes	128	7	15	„	3	40	
over which the line passes are	„	334	45	„	5	„	
low and covered with a thick	127	334	45	„	2	120	
Forest it crosses the large	126	352	30	„	2	55	
road to	„	352	30	„	3	165	
	125	6	45	„	2	10	
	124	339	15	„	1	55	
	„	339	15	„	3	55	Division of
	123	341	15	„	5	110	Huttucotta Naad
Heggadavencotta at 122, and	122	318	45	„	3	110	and here cross
quitting it continues exactly	„	318	45	„	5	165	large road to
of the same character to	121	355	45	„	2	110	Heggadavencot-
	120						ta.
	119	355	45	„	1	90	
	„	319	15	„	2	100	
	117	328	10	„	4	200	
	116	348	15	„	5	110	
	115	311	45	„	3	100	Koomanoor
Koomanoor Parra 114, on the	114						Parra on bank of
bank of the Luchmun Tirut.							the Luchmun Ti-
							rut.

DESCRIPTION.	No.	Angles. °	Angles. ′	Distance. Miles.	Distance. Furlongs.	Distance. Yds.	Objects.
Crossing the above river from this point it proceeds 6½ Furlongs through a forest, whence descending into the River, its waters mark the Division till to 109. The river of this distance has high banks, a sandy bottom and is not easy to be crossed.	112	350	15	„	3	„	
	111	350	15	„	2	10	
	110	350	15	„	1	55	
	109	350	15	„	3	200	
		350	15	„	2	„	
	108	312	30	„	2	55	
		237	45	„	3	140	
	107	269	„	„	2	„	
	106	302	„	„	2	55	
		287	15	„	4	180	
	105	311	45	„	2	110	
	„	343	15	„	2	„	
Quitting the Luchmun Tirut the country becomes rather steeper, the Boundary slightly ascending, proceeds over a comparatively high ridge of slopes till reaching 100.	„	322	58	„	2	110	
	„	335	45	„	4	110	
	„	308	45	„	1	165	
	104	334	45	„	2	55	
	„	334	45	„	4	165	
	103	320	30	„	1	170	
	„	320	30	„	1	170	
	102	352	„	„	2	165	
	„	293	30	„	3	„	
	„	313	55	„	3	„	
	101	271	5	„	4	„	
	100	247	„	„	4	110	
From this point to Cuddeway holay a small stream forms the division till to 99.	„	308	45	„	7	60	
	„	289	15	„	2	200	
	99	219	30	„	1	55	
	„	272	15	„	4	160	
Thence it proceeds to 98 having here ascended the summit of the Mawcull ridge it proceeds along it, passing frequent acclivities to 83.	98	229	45	„	2	165	
	„	300	45	„	2	165	
	„	340	40	„	2	55	
	„	320	30	„	4	„	
The whole of this Distance (that is from 98 to 83)is a continued range of small Hills which is covered	97	350	15	„	1	170	
	96	49	„	„	3	50	
	95	346	30	1	2	„	
	„	310	„	„	2	55	
	„	294	45	„	3	110	
	94	315	30	„	5	55	
	„	315	30	„	1	20	
	„	355	30	„	4	165	
	„	316	45	„	2	55	
	93	„	„	„	0	200	
	„	„	„	„	1	„	
	„	29	15	„	3	„	
	92	„	„	„	1	110	
	„	309	30	„	1	165	
	91	344	15	„	3	55	

DESCRIPTION.	No.	Angles.		Distances.			Objects.
		°	′	Miles.	Furlongs	Yards.	
with a high impervious	90	272	45	0	1	0	
Forest forms an excellent	89	272	45	0	3	10	
boundary, Mawcull and Seed-	88	340	15	0	3	55	
asweer are the most conspicu-	,,	278	,,	0	3	55	
ous tops of it.	,,	326	30	0	3	165	
Quitting the Seedasweer	85	283	45	0	5	170	
range of hills the boundary	84	262	15	0	4	55	
gently descends and follow-	,,	262	15	0	0	110	
ing the course of a small nalla	83	329	30	0	0	165	
for a considerable distance	,,	329	30	0	6	0	
meets the Bhyrun holay	,,	345	15	0	3	165	
along whose Stream it passes	,,	324	15	0	5	165	
till reaching the Cauvery river	,,	,,	,,	0	7	20	
to 81 close to the village of	82	307	10	0	2	90	
Rungasamoodrum.	,,	345	10	0	3	55	
	,,	275	15	1	0	0	
	81	243	15	0	4	55	

REMARKS on the foregoing Borders of the Boundary.

From the point (Moogooda *x*.) marking the Division between Mysore and Wynaad, till the line of separation falls into the Cauvery near Rungasamoodrum, the boundary passes through a thick forest nearly impervious in many parts, it proceeds partly over undulating slopes, and partly over the crest of the low range of the Seedasweer Hills:—this part of the Frontier is crossed but in few places, having but three large roads, and those indifferent throughout it, and the woods extending a considerable distance on each side of the line of demarcation render it naturally strong, difficult to be approached, and easily defended.

From Rungasamoodrum	0	0	,,	5	0	
till Moogooda E. the Cauvery	41	5	,,	4	110	
forms the boundary its breadth	3	15	,,	2	0	
is during this distance about	29	45	,,	7	0	
⅛ of a mile—the banks are	10	45	,,	6	55	
always high, and steep, and	85	15	,,	4	55	
the bed rocky, it may be con-	47	0	1	0	55	
sidered as constituting a	77	15	1	3	55	
strong frontier from June to	90	30	,,	3	55	
August inclusive, it can only	342	30	,,	7	110	
be passed in a boat, the stream	45	30	,,	4	110	
however for the remainder	317	0	1	1	110	
of the year admits of its be-	351	15	,,	3	110	
ing forded in some places, but	16	0	1	3	0	
the elevation of its banks,	72	0	,,	4	165	
renders it readily defensible	17	0	,,	5	110	
during the early part of the						
country in						

DESCRIPTION.	No.	Angles. °	Angles. ′	Distances. Miles.	Distances. Furlongs.	Distances. Yards.	Objects.
its vicinity consists of steep slopes partially covered with jungle, advancing to the north however this gives way to open cultivated plains		99	10	0	7	165	
		22	5	0	4	165	
		312	„	1	„	55	
		„	„	0	3	70	
		96	15	0	6	55	
		18	48	0	3	55	
		323	30	0	6	160	
		63	30	0	4	110	
		109	45	0	7	110	
		49	45	0	5	165	
		7	30	0	2	55	
	83	334	„	0	2	0	Moogooda. E.
		220	35	0	2	110	
		311	15	0	3	0	
commencing from Moogooda E. where the boundary quits the Cauvery it passes		280	45	0	7	55	
		322	45	0	4	55	
over a small Nulla till to 79.		„	„	0	5	110	
	79	300	15	0	1	55	
		222	35	0	2	10	
		189	5	0	3	0	
		224	30	0	1	60	
Thence it runs between the village of Kautinhully and Villoor and proceeds over easy slopes to 75.	77	175	45	0	4	165	
		292	15	0	6	70	
	76	270	15	0	4	0	
From this point it passes for a very short way through the bed of a small tank and ascends a rather steep ridge to 74.	75	162	55	1	„	130	
Thence it continues to pass over a rather stony ridge of irregular height till	74	265	58	0	6	0	
		327	40	1	„	40	
	73	345	„	1	„	165	
Thence descending it passes two small tanks at 71 and meets another close to 70.	72	336	30	1	2	200	
	71	24	„	0	3	123	2 Small tanks.
		325	28	0	1	157	
Quitting it the boundary proceeds over a similar country to 69.	70	26	35	0	1	165	Small tank.
		271	58	0	2	0	Division of Counagaul
		290	30	0	4	137	Gumniagoor with
	69	305	15	0	1	200	Arculgoad.
From which till to 68 it passes through the bed of the Cudvayholay here small. Quitting this nulla the boundary passes over easy slopes till to near 66 when it runs for a very short way over steeper ones but again proceeds over a low flattish country covered with a light jungle to 64.	68	62	35	0	4	0	Cuddavay holay.
		337	40	0	5	13	Small division of
		2	35	0	7	110	Counagaul Mo-
	65	14	30	0	5	0	door with Arcui- goad.
	64	82	30	0	2	82	

DESCRIPTION.	Nos.	Angles. °	Angles. '	Distances. Miles.	Distances. Furlongs.	Distances. Yards.	Objects.
							Mooloor and
Thence to 63 it passes along the Chenholay.	63	334	28	„	6	„	Neiratoda with Arculgoad and
Quitting which it runs over a similar country to what has just been mentioned passing along the banks of two small tanks at 62 and 61.		90	„	„	6	55	Chenholay small.
	62	120	34	„	2	69	2 small tanks.
	61	„	„	„	5	55	
Quitting them it continues to proceed over a rather flat country, passes close to the village of Sheaghurra at 57 continues of the same character to 53, here it passes the slopes running from Mensi gootta which are comparatively steep, it crosses the great road to Mysore at 51 and runs over an open waving country to 49 passing for the greater part of this distance between cultivation, here it joins the Chenholay and continues passing through it to 48.—It proceeds over a close country to 46 where it crosses the great road to Mullyputna from this point it proceeds over rather steep slopes and through a jungly country to 42.		70	15	„	1	165	
		18	15	„	2	100	
		349	32	„	5	„	Cross great road
		26	32	„	2	165	to Mysore.
	56	12	50	„	4	27	
	55	347	30	„	2	55	Division of Mensedda and Holacode with Arculgoad. Here meet the Chenholay.
		284	30	„	3	69	
	51	294	55	1	„	55	
		343	10	„	7	68	
	50	11	45	1	1	55	
	49	328	10	„	5	165	
		347	15	„	2	165	Division of Holacode and Coodooloor with Arculgoad. Cross great road to Mullyputna.
	48	9	„	„	2	10	
	47	80	30	„	5	123	
	46	96	10	„	3	27	
	45	51	15	„	2	41	
	44	28	15	„	1	62	
	43	34	55	„	6	62	
		„	„	„	1	123	
	42	85	30	„	5	110	
From this it proceeds over cultivation mostly to 41 where quitting fields it passes through a rather jungly country to 40—when it joins the Hemmawutty.		19	55	„	1	44	Division of
		60	10	„	2	192	Maharajdroog,
	41	336	28	„	6	„	Coodooloor and
	40	354	„	„	3	44	Arculgoad. Moogooda D.

Leaving the Cauvery at Moogooda E., it will be seen that the boundary passes over a country much more open than the previous part, the thick forest has given way to a jungle of light brushwood occasionally interspersed with trees of a larger growth, but the wood is in scarcely any place sufficiently thick to answer the purpose of defence. The declivities over which the line of division passes during this distance are few and inconsiderable.

DESCRIPTION.	Nos.	Angles. °	Angles. '	Distances. Miles.	Distances. Furlongs.	Distances. Yds.	Objects.
		271	58	„	4	55	
		258	15	„	6	110	
		294	15	„	4	165	
		270	„	„	4	„	
		285	58	„	1	165	
		313	15	„	2	165	
		346	15	„	4	110	
		287	15	„	2	165	
The general character of the Hemmawutty river will be found in its proper place this portion of it is only fordable for a part of the year, the country on its borders is formed of open waving slopes well cultivated and inhabited. The breadth of the river is about six hundred feet, it has rather a rocky bed, and the height and precipitous steepness of its banks renders it a good natural defence.		314	58	„	2	165	
		271	30	„	1	165	
		215	10	„	1	110	
		190	„	„	4	165	
		238	35	„	2	„	Division of Coodooloor Coadley and Mahrajee.
		275	40	„	3	„	
		313	30	„	2	„	
		337	35	„	6	„	
		259	28	„	4	110	
		333	28	„	6	110	
		236	„	„	2	„	
	37	196	„	1	2	„	Moogooda & Division of Mahrajee
		235	15	„	„	55	
Quitting the Hemmawutty the boundary passes over the Kauty holay, this nulla has generally a good flow of water, its banks are low and it is fordable most part of the year to 36.		180	„	„	3	55	Mungcerabad and Coadley.
		150	58	„	2	165	
		180	„	„	4	110	
		219	30	„	2	„	
		180	„	„	2	55	
	36	138	„	„	5	165	
		161	32	„	3	110	
		161	32	„	1	55	
		104	10	„	2	110	
From this it passes through a little paddy cultivation to 33.	35	180	„	„	„	165	
	33	259	„	„	1	55	
Thence it again proceeds along the Kaity holay to 31 whence quitting it, it runs along a smaller branch of this nulla to 28. Quitting this nulla the boundary passes over comparatively easy and open slopes to 25. From this point it slightly descends and passes a small stream and the cultivation of Yeggudhully close to 24 where it crosses the road to Bissly. From this the boundary slightly descends running close to some cultivation and crossing a large branch of the Kauty holay at 22,		208	30	„	2	„	
	31	249	35	„	4	200	
	22	294	„	„	2	100	
		269	30	„	3	120	
	28	180	„	„	2	120	
	26	150	28	„	5	63	
	25	216	35	„	5	63	
		176	„	„	6	„	
		202	15	„	4	„	
		180	„	„	1	120	Yeggudhully close and here cross road to Bissly.
	24	124	20	„	1	55	
	23	158	10	„	4	„	
	22	106	15	„	2	200	Cross a large branch of the Kauty holay.

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distances. Miles.	Distances. Furlongs.	Distances. Yards.	Objects.
Quitting the nulla it experiences some slight acclivities, but passes over a generally open and rather waving country till to 20 it meets here close to the village of Chemmunhully a large branch of the Kauty holay from this it passes along this nulla till to 19, this stream is small ; its banks low, everywhere fordable, the country on each side is well cultivated. Quitting the nulla it passes over open and undulating ground crossing a little paddy cultivation at 17. Thence it proceeds over similar country to No 16, passing close by Codugu betta, it descends to a small nulla and ascends to 14 from this the boundary passes over a steep and bare ridge running by Narhully Beelrashy betta till to Moorhukky betta 12. From this it descends to the nulla near Yeddachinta, thence passes along it to the junction of larger one No. 9 Dara. Quitting this it ascends with considerable steepness to Nitty betta No 8. From this point it continues to pass over an exceeding steep and precipitous ridge crossing a cudduug or breast work at 5, the acclivities of this ridge are of unequal elevations but all are high, its top is bare, but the country immediately at its foot is exceedingly jungly. From this point the boundary passes along one of the streams forming the head of the Coomardarry river, it runs to till Moogooda A, through an exceeding steep and thick forest, this point forming the division between Canara, Codugu, and Mysore. Leaving Moogooda the boundary after some distance begins to ascend the sides of the steep and jungly hill of Soobramuhui and passing within	21 20 19 17 16 15 14 12 10 9 8 7 6 5 4 3 2 1 2 3 4	124 159 102 31 77 148 164 134 175 209 180 255 288 255 230 307 245 278 308 336 318 222 265 306 243 259 217 180 265 240 290 322 311 333 276 330 274 225 249 223 234 285 180 103 129 180	„ 10 20 „ „ 50 15 50 „ 30 „ 40 10 30 „ „ „ „ 10 40 „ 40 15 20 „ 20 28 „ 15 30 30 „ „ 10 28 15 45 55 28 30 45 30 „ 30 40 „	„ 1 1 „ „ „ „ „ „ 1 1 „ „ „ „ „ „ „ „ „ „ „ „ „	5 4 2 1 1 3 3 2 5 3 2 5 3 4 4 4 4 4 7 3 1 1 2 5 3 2 1 3 4 1 5 3 1 5 6 7 6 4 3 4 6 3 3 3	137 „ 165 110 110 55 55 100 110 „ 120 110 „ 110 110 „ „ 110 120 165 110 165 143 55 165 110 165 55 „ „ 55 55 55 100 55 „ „ 55 120 55 90 55 27 27 110	Division of Mooloor, Gowdhully and Mungeerabad. Cross cultivation, Division of Gowdhully. Yeddooa Naad and Mungeerabad. Cross Cudduug.

DESCRIPTION.	Nos.	Angles.		Distances.			Objects.
		°	′	Miles.	Furlongs	Yards.	
a short distance of the summit of that hill reaches the top of a ridge proceeding from it at 5. From this it descends with great steepness to 6, having run for a short distance through a small nulla in one of the clefts it continues to pass through till 9, where it joins another one of greater magnitude along which it passes, following its various windings to 20 where running close by the village of Yeddoonoor. This nulla is joined by another large one running from the foot of the Kuddumkull ghaut, the nulla over which this boundary runs is small, but, till passing the foregoing village it runs through an exceeding steep and jungly country, the fall of the ghauts being till within a short distance of that place almost precipitous, quitting the village of Yeddanooroo the boundary passes over the Kuddumkull holay till to 22, quitting it, it proceeds over easy slopes, and again joins the small nulla close to the village of Agrarum at 25. The last short distance being close to the cultivation of that village from this to 26, it passes along the Kuddumkull holay, here quitting it runs close to the cultivation of Baulleela, and ascends with some slight steepness till to 29, thence it proceeds along a ridge (the first part rather steep the latter gently decreasing in elevation, but the whole covered with a rather thick jungle) and passing the great road to Soobramuhni at 31, meets the Coomardarry river close to the village of Hosohully at 33.	5	225	,,	,,	3	110	Division of Kolumnggurra and Yeddoor Naad.
	6	142	,,	1	2	,,	
	7	214	30	,,	7	55	
	8	189	30	,,	3	166	
	9	153	10	,,	4	,,	
	10	268	40	,,	2	55	
	11	224	,,	,,	1	110	
	12	247	,,	,,	2	166	
	13	214	30	,,	6	55	
	14	308	45	,,	3	55	
	15	271	40	,,	3	120	
	16	240	15	,,	2	110	
	17	293	30	,,	2	110	
	18	261	,,	,,	3	,,	
	19	213	20	,,	7	166	
	20	269	30	,,	4	166	
	21	347	56	,,	3	120	
	22	306	15	,,	2	200	
	23	337	40	,,	3	190	
	24	301	15	,,	3	166	Village of Agrarum close Division of Hoolunuggurra and Kunderpaudee.
	25	242	30	,,	3	100	
	26	330	30	,,	6	55	
	27	58	,,	,,	1	,,	
	28	99	15	,,	4	137	
	29	44	50	,,	3	27	
	30	334	15	1	0	55	Division of Kunderpaudee and Yainkull Daverhully. Pass great road toSoobramuhni.
	31	352	40	,,	7	,,	
	32	90	40	,,	2	110	
	33	36	15	,,	2	55	

From the point where the boundary quits the Hemmawutty till crossing the small nulla at Chicka Tholoor close to Codugu betta (No. 14) it proceeds through a comparatively champaign country passing over open slopes and cultivated fields, and in no place during this distance can it be considered as at all difficult of access or offering any facilities for defence, quitting this nulla however, and having assumed the course of the hills along whose steep summits it passes, the frontier becomes stronger and easily defensible, and descending the ghauts by a deep and narrow valley continues of a similar character (with the exception of a very small space in the vicinity of Soobramuhni) till reaching the Coomardarry the stream of which from this point (No 33), commences to form the line of division..

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distance. Miles.	Distance. Furlongs.	Distance. Yards.	Objects.
It will be seen that the Coomardarry constitutes the northern boundary for a considerable distance, it forms a good natural limit and tolerably strong barrier; as such however it is more formidable from the general height of its banks, than the depth of its stream which admits of its being forded in many places, and it is only in the rains that it can be considered as presentin g any serious obstacles in this particular; it is generally of narrow breadth in no part being greater than the seventh of a mile, the bed is of an uneven surface, being generally rocky. The country on the borders of this river consists of low steep slopes, partially covered with trees.	34	327	44	„	4	130	
	35	302	40	„	7	166	
	36	271	25	„	5	„	Division of
	37	308	15	„	7	130	Yanikul and Si-
	38	247	15	„	5	110	cily.
	39	279	15	„	4	110	
	40	319	15	1	„	27	Division of Si-
	41	270	40	„	5	60	cily and Kaum-
	42	217	10	„	6	110	paudy.
	43	264	15	„	4	„	Division of
	44	298	50	„	6	166	Kaumpaudy and
	45	231	40	1	2	10	Kaiemuhni from
	46	283	45	„	6	„	this the Division
	47	4	15	1	1	30	of Kaiemuhni
	48	314	„	„	6	55	and Punjay and
	49	266	10	1	„	27	from the 0·1·50
	50	314	40	„	4	55	of Punjay and
	51	301	10	1	1	„	Bundady.
	52	317	28	„	4	110	Division of
	53	286	10	„	3	„	Bundady and
	54	299	„	„	3	166	Kuddubudda.
	55	264	40	„	3	55	Division of
	56	297	30	„	2	166	Kuddubudda &
This portion of the frontier is not crossed by any large communications, numerous parts however connect the villages on either side.	57	276	10	1	„	„	Amrakoopaudy.
	58	319	40	1	„	110	
	59	274	40	„	6	170	From this 0·5·
	60	227	30	„	7	55	50 is the Divi-
	61	231	20	„	3	100	sion of Amra-
	62	205	40	„	3	110	koopaudy and
	63	273	„	2	1	„	Bullary.
	64	305	40	„	4	55	From 0·6½ is
	65	„	„	„	4	„	the Division of
	66	287	40	„		55	Bullary and
	67	33	45	„	7	110	Poottoor.
	68	265	50	„	7	„	
	69	319	28	1	3	„	From this 0·1.
	70	278	28	„	5	100	75 is the Divi-
	71	325	30	„	7	110	sion of Poottoor
	72	19	10	„	6	„	and Baug Belloor.
	73	325	58	„	6	110	
	74	19	„	„	4	166	
	75	338	„	„	3	55	
	76	278	15	„	7	„	
	77	290	50	„	5	166	
	78	258	„	„	5	100	
	79	278	40	„	7	100	

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distances. Miles.	Distances. Furlongs.	Distances. Yards.	Objects.
Quitting the Nittrawutti (the name which the Coomardarry assumes after passing Copunungudday) the boundary passes along Pairnay holay till to 90, this stream is small, but has comparatively high banks. The numerous small valleys bordering it are well cultivated, but the country in its vicinity is of very irregular surface.	80	215	40	„	7	„	
	81	245	50	„	2	110	
	82	193	40	„	4	10	
	83	221	40	„	3	55	
	84	190	28	„	1	170	
	85	234	10	„	3	170	
	86	180	„	„	3	170	
	87	134	28	„	1	110	
	88	180	„	„	4	110	
	89	251	15	„	2	166	
Leaving this stream the line of division begins to pass over small hills and countries and to proceed over a rather rugged country till to 104 passing in this distance some small streams.	90	297	15	„	2	166	
	91	264	40	„	2	60	
	92	287	35	„	2	137	
	93	193	40	„	1	110	
	94	277	40	„	1	55	
	95	239	„	„	2	100	
	96	254	30	„	1	110	
From this it gradually ascends a rather steep ridge covered with jungle reach at 111, the summit of that range of hills of which Bulla Naad is the highest top.	97	140	50	„	1	166	
	98	173	30	„	2	60	
	99	134	30	„	1	166	
	100	82	„	„	1	110	
	101	134	35	„	3	200	
From the previous mentioned point till to 114, the boundary passes over the crest of the before mentioned range of hills which is here rather steep and covered with a thick forest.	102	187	30	„	2	110	
	103	238	15	„	3	140	
	104	254	40	„	4	55	
	105	143	50	„	5	10	
	106	91	30	„	1	120	
	107	169	10	„	1	110	
Thence the boundary descends and passes in an irregular direction over low but steep tops partially open crossing numerous small nullahs and cultivated valleys till to 124 where it falls into the Irrudday holay and continues along its stream till to 128. This river is here narrow its banks are not remarkable for their height, and it is readily ford able except immediately in the rains.	108	197	40	„	3	„	
	109	262	50	„	1	66	
	110	98	„	„	1	166	
	111	137	15	„	5	„	
	112	133	40	„	4	55	
	113	164	„	„	4	55	
	114	129	50	„	1	90	
	115	253	45	„	3	140	
	116	158	10	„	2	100	
	117	253	50	„	2	120	
	118	152	35	„	2	166	
	119	226	10	„	1	110	
	120	180	„	„	2	110	
	121	168	15	„	3	100	
	122	279	40	„	2	140	
	123	199	40	„	4	166	
	124	164	10	„	2	110	
	125	88	15	„	4	166	
	126	125	58	„	3	160	
	127	10	„	„	1	110	
	128	84	„	„	4	160	

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distances. Miles.	Distances. Furlongs.	Distances. Yards.	Objects.
	129	191	40	„	2	160	
	130	167	30	„	1	„	
	131	278	50	„	2	„	
	132	256	50	„	5	„	
Leaving the river it proceeds over low and open slopes to 132.	133	180	„	„	2	„	
	134	190	15	„	4	110	
	135	151	„	„	2	10	
	136	169	10	„	3	160	
	137	229	50	„	2	100	
From this the boundary immediately ascends and having reached the summit proceeds over a steep and jungly ridge of hills to 142.	138	180	„	„	1	„	
	139	139	15	„	2	27	
	140	192	„	„	2	180	
	141	135	58	„	4	„	
From this the boundary continues with little exception to follow the summit of a rather low range of hills which are covered with a high jungle; this distance is crossed by one road and several foot paths; the numerous valleys formed by the small ridges extending themselves from this the great one, form intermediate valleys which are cultivated nearly from their rise.	142	180	„	„	2	27	
	143	125	„	„	6	55	
	144	268	„	„	1	110	
	145	312	55	„	2	55	
	146	279	„	„	1	110	
	147	302	50	„	2	60	
	148	262	50	„	1	166	
	149	180	„	„	2	27	
	150	243	„	„	2	166	
	151	324	35	„	4	27	
	152	31	30	„	2	100	
	153	334	„	„	5	20	
	154	277	15	„	2	27	
	155	339	„	„	3	„	
	156	300	45	„	2	165	
	157	236	10	„	1	115	
	158	205	35	„	1	165	
	159	275	35	„	6	„	
	160	232	5	„	4	110	
	161	180	„	„	4	„	
	162	217	35	„	2	115	
	163	278	„	„	3	165	
From the latter point the boundary commences to descend and passes over partly high and steep slopes partially open till crossing the Baudoo holay at 169.	164	265	58	„	5	110	
	165	263	45	„	4	110	
	166	225	„	„	3	5	
	167	255	10	„	3	120	
	168	288	5	„	4	„	
	169	248	40	„	5	165	

From the point where the boundary quits the Nittrawatti till reaching the Baudoo holay, it for a large part of this distance, runs along the summits of low ranges of hills. The forest with which they are covered however more than the elevation they present, would offer any difficulty which exists as to passing them, this distance it will be seen is crossed in numerous places, both by large roads and foot paths.—Indeed it (the boundary) is only partially covered by the hills on it, the immediate spaces between them giving a ready access to the interior.

DESCRIPTION.	Nos.	Angles. °	'	Distances. Miles.	Furlongs.	Yards.	Objects.
Leaving the Baudoor holay the surface of the country becomes considerably flatter, the steep tops of the ridge just passed gives way to a flat table land whose rocky surface is quite devoid of jungle, the descent from this table into the cultivated valleys is short, but steep over the kind of country which has just been described, the boundary passes from 169 to 197, during this distance, it is every where to be passed with the utmost facility.	170	248	40	„	4	165	
	171	207	30	„	3	120	
	172	245	30	„	2	110	
	173	292	15	„	3	120	
	174	278	55	„	2	90	
	175	260	30	„	5	55	
	176	237	10	„	2	110	
	177	211	30	„	2	180	
	178	226	30	„	2	110	
	179	241	30	„	4	„	
	180	185	40	„	6	110	
	181	215	45	„	1	110	
	182	141	30	„	2	165	
	183	95	56	„	1	110	
	184	125	30	„	3	110	
	185	172	30	„	3	120	
	186	115	15	„	3	120	
	187	142	30	„	7	110	
	188	90	„	„	3	110	
	189	70	30	„	3	176	
	190	133	',	„	4	110	
	191	143	58	„	4	55	
	192	88	10	„	3	55	
	193	60	10	„	2	10	
	194	85	30	„	3	55	
Leaving the nulla which the boundary passes at the last mentioned point (197) it ascends and proceeds over a ridge of bare and somewhat steep slopes till to 210; this space is free from jungle and like the last one readily passed	195	41	30	„	2	55	
	196	18	45	„	4	55	
	197	„	„	„	2	5	
	198	43	10	„	2	5	
	199	29	25	„	3	190	
	200	88	58	„	1	55	
	201	128	48	„	6	110	
	202	114	„	„	3	200	
	203	166	30	„	3	55	
	204	111	58	„	5	55	
	205	71	45	„	2	120	
	206	6	15	„	4	55	
	207	36	„	„	2	55	
	208	78	58	„	2	110	
	209	114	„	„	2	110	
	210	156	„	„	2	165	
Quitting the last point the boundary proceeds over a ridge, partially covered with forest, considerably steeper than the former, and continues along its summits till to 214. From this it proceeds over low open slopes and	211	121	„	„	3	55	
	212	91	15	„	„	„	
	213	111	30	„	2	110	
	214	88	45	„	2	55	
	215	132	30	„	6	110	
	216	96	„	„	1	110	
	217	145	30	„	3	„	

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distances Miles.	Distances Furlongs	Distances Yards.	Objects.
with some steepness towards the Puiswunni, reaches it at 221.	218	133	30	„	2	110	
	219	199	30	„	3	90	
	220	122	15	„	1	„	
The boundary having reached the Puiswunni at 221.	221	151	30	„	9	165	

From the point where the boundary quits the Baudoor holay till its falling into the Puiswunni, it is in almost every place to be passed without any kind of difficulty. Indeed for this distance it is quite factitious, runs over a country quite open, and is no where marked by natural limits.

	222	224	15	„	1	190
	223	198	15	„	3	110
	224	219	35	„	5	200
	225	187	„	„	3	165
	226	144	45	„	2	„
	227	222	58	„	„	200
	228	139	„	„	1	„
	229	112	10	„	2	170
	230	88	45	„	4	55
	231	58	45	„	3	110
	232	91	15	„	4	90
	233	55	30	„	3	120
	234	76	15	„	2	110
	235	107	„	„	6	60
	236	80	30	„	3	165
	237	51	30	„	2	55
	238	97	15	„	5	200
	239	64	15	„	6	165
	240	91	„	„	2	110
	241	49	10	„	3	165
	242	106	30	„	3	165
	243	127	15	„	1	110
	244	81	30	„	1	165
	245	129	15	„	2	165
	246	97	45	„	3	120
	247	29	15	„	3	165
	248	334	35	„	3	110
	249	75	„	„	3	110
	250	96	10	„	3	55
	251	110	„	„	3	110
	252	201	15	„	4	40
	253	159	35	„	7	55
	254	100	15	„	2	110
	255	144	30	„	6	„
	256	57	10	„	4	110
	257	95	45	„	7	100

The boundary having reached the Puiswunni at 221, is marked by its stream till to 228, this river is here only a furlong broad, and being deep, and having high and precipitous banks is not to be passed during this distance.

Leaving the Puiswunni the line of separation runs along a small nulla till to 233. Its low banks and shallow stream renders it easily passed in all places.

Ascending from this rivulet the boundary passes over a low but steep ridge of hills, covered with a thick jungle and continues to proceed over a rugged and uneven surface till reaching 241.

At which points it meets a small nulla along which and partly through the cultivation of Bundeearka, it runs till to 246, having the country on each side steep and jungly.

Leaving the cultivation the line marking the limits ascends with considerable steepness, passes for a short way over an elevated ridge till to 251.

Whence it rapidly descends, crosses the valley through which it had before passed, and ascends a steep and elevated top till to 255.

Whence it proceeds along the summits of a high and jungly ridge till to 257.

From this where the boundary falls into the Puiswunni till reaching thet elevated top at 257, it passes over rather high and steep slopes, the greater par a thick forest; this portion of frontier is only crossed by a foot-path, and yma be said to offer numerous obstacles to its being more generally traversed.

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distances. Miles.	Distances. Furlongs.	Distances. Yards.	Objects.
	258	180	„	„	2	165	
	259	137	45	„	3	„	
	260	188	55	„	5	160	
Quitting this point the last mentioned boundary	261	140	45	„	5	„	
descends with great steep-	262	174	35	„	2	170	
ness till to 263, the latter	263	231	30	„	3	110	
part having passed along the	264	110	„	„	1	110	
bed of a small nulla.	265	74	„	„	5	165	
	266	36	45	„	2	165	
	267	220	45	„	3	110	
Quitting it, it runs for	268	60	15	„	5	55	
some distance along low	269	22	45	„	3	„	
slopes, gradually however	270	247	15	„	5	20	
ascending to the high and	271	10	45	„	3	110	
jungly top at 271.	272	81	15	„	4	120	
Whence it runs along the	273	32	„	„	7	110	
crest of a high ridge to 274.	274	91	55	1	1	120	
From this it descends and	275	117	10	„	3	„	
falling into a small nulla	276	31	45	„	1	110	
passes along it till to 277.	277	83	30	„	4	110	
	278	290	15	„	2	„	Left 165 yds the
	279	177	30	„	2	120	point.
	280	177	30	„	1	110	
Quitting this it runs along	281	177	30	„	1	„	Left 200 yds the
the bed of a similar stream	282	177	30	„	2	„	point.
till to 283. The cultivation	283	177	30	„	1	10	
of Cullapooly borders on	284	177	30	„	5	„	
those nullas, but the Cauvery	285	148	40	„	5	„	
in their neighbourhood is	286	206	45	„	7	110	Here join large
high and steep.	287	265	15	„	2	„	nulla.
From the last point the	288	285	„	„	5	10	
boundary ascends with steep-	289	272	15	„	4	165	
ness to 285	290	305	58	„	2	„	
From this top which is	291	254	30	„	1	120	
free from jungle, it descends	292	274	„	„	5	20	
and passing over numerous	293	237	10	„	2	„	
acclivities reaches a rather	294	284	30	„	2	10	
large nulla at 289. Along	295	204	„	„	1	20	
whose stream it passes till to	296	245	40	„	3	55	
200, this nulla is rather large,	297	180	„	„	2	30	
has high banks but can be	298	139	„	„	2	„	
passed without difficulty.	299	185	„	„	2	„	

DESCRIPTION.	Nos.	Angles.		Distances.			Objects.
		°	′	Miles.	Furlongs.	Yardss.	
Quitting it the line of division ascends one of its tributary streams to 302.	300	185	„	„	3	„	
	301	146	30	„	2	„	
	302	170	10	„	4	110	
	303	234	15	„	4	„	
Whence it passes into Purruthuddy point at 306, the latter part being particularly high and steep.	304	265	58	„	3	„	
	305	214	30	„	1	165	
	306	243	„	„	2	„	Parathuddy point.
Thence it proceeds along a steep and elevated ridge to 308, this latter portion being quite open.	307	143	58	„	1	55	
	308	96	15	1	1	„	
	309	178	„	1	1	165	Cross small nulla.
A steep descent to 309 passing over a small nulla, at this place it passes a steep ridge to 311.	310	140	„	„	5	„	
	311	172	15	„	7	55	
	312	127	15	„	5	„	
	313	134	30	„	7	165	
And ascends another of a similar nature to 315, the whole of this latter space being a thick jungle.	314	152	15	„	5	55	
	315	129	„	„	3	120	
	316	167	15	„	3	200	
	317	130	25	„	4	40	
It continues along a steep and precipitous ridge to 319.	318	177	15	1	1	110	
	319	131	„	„	5	„	
Whence descending, it falls into a small nulla and continues along it till uniting with the large one at 322.	320	154	„	„	3	190	
	321	128	55	„	3	55	Here join large nulla, the division of Tawa Naad and Paudy Naku Naad.
	322	108	56	„	2	55	
	323	189	25	„	3	55	
Having united with the large nulla at 325 it proceeds along its bed to 325.	324	228	30	„	6	75	
	325	186	15	„	7	165	
	326	60	45	„	2	„	
	327	„	„	„	1	100	
	328	36	30	„	4	100	
This stream is here joined by one of equal magnitude along which the line of separation ascends to 334, these 2 nullas are about 300 feet broad with steep banks and an excessively stony bed.	329	72	45	„	3	„	
	330	104	„	„	2	110	
	331	127	15	„	4	110	
	332	86	30	„	7	„	
	333	57	10	„	7	110	
	334	134	„	„	3	110	
	335	149	45	1	6	55	
Quitting this last point it ascends for a short distance up a small rivulet, quitting it, it reaches a high top whence it proceeds for a short distance along a high ridge, but leaving its descent passes over a minor one to 342.	336	87	10	„	5	20	
	337	118	„	„	4	„	
	338	161	15	„	4	100	
	339	180	„	„	2	110	
	340	101	30	„	4	15	
	341	131	30	„	3	55	
	342	209	45	„	3	40	
	343	158	30	„	2	100	
	344	205	„	„	2	„	

The last portion of boundary runs through a thick forest over steep ridges or elevated tops, it is only crossed in one place, and in that alone cannot be considered as at all passable.

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distance. Miles.	Distance. Furlongs.	Distance. Yards.	Objects.
From this last point it passes for a very short way along a small nulla but soon leaving it it ascends with steepness to 347.	345	175	45	„	4	70	
	346	137	10	„	7	55	
	347	115	„	„	4	165	
	348	201	10	„	4	55	
	349	130	30	„	4	55	
	350	104	15	„	3	200	
	351	68	30	„	2	55	
	352	171	45	„	5	20	
	353	144	„	„	3	60	
	354	236	45	„	3	120	
	355	129	30	„	4	200	
Quitting this it descends with equal rapidity, passes various small nullas and secondary ridges reaching, after a rugged and irregular course, the high top at 360.	356	106	58	„	3	„	
	357	154	15	„	1	40	
	358	82	10	„	2	100	
	359	133	30	„	1	165	
	360	77	„	„	1	100	A high Top.
From whence it passes a long ridge to 362.	361	149	50	„	4	165	
	362	159	„	„	3	165	
	363	87	30	„	4	„	
	364	109	„	„	6	„	
Whence it descends along the side of a small ridge to 366 ascending steeply to 367.	365	160	15	„	3	„	
	366	105	45	„	1	„	
	367	34	30	„	4	100	
	368	181	45	„	3	100	
	369	110	„	1	1	15	
	370	72	45	„	1	110	
Leaving this top it falls into a small rivulet, along which it passes to 373.	371	137	40	„	2	15	
	372	70	„	„	1	130	Here join the Oodumbay holay division of Paudy Naku Naad and Kuddieth Naad.
When uniting with the Oodumbay holay it runs along its bed to 379, the nulla is about a 100 feet broad has a rapid stream of water and a very rocky bed.	373	109	50	„	1	130	
	374	129	„	„	6	140	
	375	173	„	„	5	110	
	376	137	30	„	3	110	
	377	180	„	„	2	„	
	378	130	30	„	2	„	
Quitting the Oodumbay holay, the boundary passes a ridge to 381.	379	101	„	„	4	„	
	380	127	„	„	5	20	
	381	88	„	„	3	15	Division of Kuddieth Naad and Beyppoo Naad.
	382	142	30	„	5	60	
	383	74	„	„	1	165	
	384	39	5	„	4	„	
	385	64	15	„	4	165	
	386	99	30	„	2	70	
	387	125	„	„	1	160	
	388	171	„	„	5	10	
Crossing a small nulla it proceeds over various other ridges of irregular elevation till reaching the Kull holay at 392.	389	98	45	„	2	170	
	390	177	10	„	4	55	
	391	124	30	„	2	50	
	392	46	30	„	2	55	Meets the Kull holay

DESCRIPTION.	Nos.	Angles. °	Angles. ′	Distances. Miles.	Distances. Furlongs.	Distances. Yards.	Objects.
From thence it runs along its bed to 397 where it falls into the Burrapolay along whose stream it passes to 409. Both those Nullahs are remarkable for the steepness of their banks, and the ruggedness of their bottoms, their breadth is similar, and may be about 200 feet broad.	393	112	„	„	4	100	
	394	128	30	„	2	110	
	395	114	30	„	4	„	
	396	85	„	„	4	10	
	397	134	30	„	3	„	Meets the Burrapolay.
	398	74	„	„	3	„	
	399	109	„	„	3	110	
	400	61	10	„	2	„	Division of Baithealy and BettiethNaad.
	401	105	„	„	1	165	
	402	73	„	„	2	100	
	403	127	30	„	1	165	
	404	63	„	„	2	„	
	405	110	28	„	1	165	
	406	60	30	„	1	100	
	407	127	45	„	1	150	
	408	76	30	„	4	160	
	409	117	30	„	2	165	Division of Bettieth and Murray Naad.
Quitting the Burropolay the boundary passes over two exceedingly steep and elevated ridges reaching the summits of the ghaut at 418. It passes along them to 419.	401	174	30	„	4	55	
	411	188	„	„	6	60	
	412	162	40	„	4	„	
	413	180	„	„	4	„	
	441	183	45	„	2	110	
	415	158	30	„	2	10	
	416	116	30	„	5	150	
	417	156	10	„	2	27	
	418	193	„	„	7	70	
	419	133	„	1	3	120	
But descends them with rapidity joining a Nullah at their foot to 423.	420	151	30	„	3	70	
	421	163	„	„	3	„	
	422	141	10	„	5	170	
	423	126	30	„	4	120	
It passes along this stream to 425, this Nullah is small but rugged.	424	116	10	1	1	55	
	425	148	45	„	2	165	
Leaving it the line of division ascends a ridge and passes along it to 428 descending it passes a small Nullah at 429.	426	180	„	„	2	55	
	427	201	30	„	3	48	
	428	120	35	„	3	150	
	429	148	45	„	3	150	
	430	82	„	„	4	„	
Whence it ascends with steepness till to 434, and continues to do so till reaching the top of the ghauts at 440, where unite the three boundaries of Codugu, Malliallem, and Wynaad.	431	105	45	„	4	„	
	432	138	56	„	4	150	
	433	115	56	„	2	200	
	434	81	15	„	5	140	
	435	127	30	„	3	110	
	436	106	35	„	3	130	
	437	9	15	„	1	170	
Quitting the point where the 3 boundaries unite the line separating Codugu from	438	46	5	„	4	110	
	439	78	15	3	2	50	
	440	120	30	„	1	60	

The last portion of the boundary it will be seen, runs with but little exception along the foot of the western ghauts passing for the whole distance through a forest of uncommon density, and invariably over steep, and high ridges; it is scarcely necessary to remark that this portion of frontier is of great natural strength and easily defencible throughout the wall formed by this range of mountains presenting a barrier that can only be passed at the few points where the roads may traverse it.

DESCRIPTION.	Nos.	Angles.		Distances.			Objects.
		°	′	Miles.	Furlongs.	Yardss.	
Wynaad passes immediately along the top of a steep ghaut, till reaching 448, this distance presents to the south a steep and precipitous wall, to the N. an elevated Table the highest top of which is the hill of Brumagerry.	441	100	15	„	7	110	Division of Murray and Tawullugayray Naad.
	442	112	58	„	6	70	
	443	87	„	„	2	150	
	444	105	30	„	4	55	
	445	85	15	„	2	165	
	446	123	„	„	5	120	
From the last point branches off a high and steep ridge of hills; along the summit of this range the boundary continues to pass; their elevations are very great to 456.	447	58	15	„	3	110	
	448	105	15	„	4	110	
	449	27	58	„	5	120	
	450	57	15	„	2	120	
	451	91	30	„	3	20	
	452	71	58	„	3	60	
From this the range gradually becomes flower, the boundary still continuing to pass along it till to 461, this latter portion runs through jungle, the previous part however of the Wynaad Boundary (that is from 441 to 456) runs over hills comparatively free from forest; from this point the boundary descends and again ascends to a top at 462; from this last point it gradually falls to 464 when passing a small Nullah, it proceeds over a low jungly slope joining the Kaydeegay Holay at 467 this being the point of division between the Mysore, Wynaad and Codugu countries.	453	111	„	„	2	150	
	454	139	30	„	2	100	
	455	90	30	„	1	4	
	456	37	45	„	2	60	
	457	52	„	„	2	150	
	458	38	30	„	5	70	
	459	88	10	„	1	55	
	460	58	15	„	1	70	
	461	48	15	1	3	40	
	462	75	15	„	5	110	
	463	101	45	„	4	165	Pass small Nulla.
	464	53	30	„	6	„	
	465	29	30	„	3	165	
	466	86	45	„	3	110	
	467	60	30	„	1	110	Moogooda X.

The whole of the Wynaad boundary may be said to pass along the crest of a high ridge of hills, and is consequently from this circumstance extremely strong, and is rendered still more so by the rugged nature of the country in its vicinity.

From the minute nature of the above description but little more need be said with regard to the boundary. Considered in a military light, it will be seen, that it is covered by Hills with little exception; about one third of its extent, that is, from the point where the Wynaad and Mysore boundaries unite till passing the village of Beendeeaduker; from this gradually becoming weaker, it may be said to be quite open till meeting the Nittrawutti or Coomardarry; the whole extent of that river though presenting a good natural boundary, cannot from its confined breadth be considered in every place a very defencible one—leaving it hills again cover the line of demarkation till it meets the champaign district of Yailsowra; from this the frontier is entirely open till the point where it joins the Cauvery—that river though a tolerably good barrier is still less so than the thick forest, which commencing from where the boundary quits its stream continues without interruption till to the Kaydeegay Holay; the point, as has just been observed, where the Hills may be said to commence.

APPENDIX.

TO

PART I.

TRIANGLES

The Triangular operations of Colonel Lambton in connecting the two coasts of the Peninsula having been carried through Codugu, the subsequent series will necessarily be of minor consideration, such however became absolutely requisite as those above alluded to were of too great magnitude to admit of their being useful in taking up the geographical detail of the country. The accompanying Triangles will therefore be viewed as only filling up the primary ones which served as their basis, and for the purposes that have been stated, their amount has been limited to such a number as were found sufficient for facilitating the operation of the Topographical Survey. The great magnitude of the Primary Triangles rendered it difficult in some measure to determine, with that nice accuracy that could be desired, some of the intermediate ones, as the Telescope of the ordinary Theodolite, is not sufficiently powerful to cut with precision, objects at so considerable a distance; each side however has been separately determined from distinct data, and the general results were found in every instance of sufficient correctness, to answer in a satisfactory manner all the purposes for which they were intended.

	TADIANDAMALE AND BETTADIPOOR—5·3015991					200262
1	Tadiandamale ...	31	36	„	5·2854876	192969
	Maullimby... ...	77	57	„	5·0305950	107299
	Bettadipoor... ...	70	27	„		
	SOOBRAMUHNI AND BETTADIPOOR—5·2323200					170734
2	Soobramuhni ...	26	37	„	4·8884063	77340
	Maullimby... ...	134	33	„	5·0307473	107336
	Bettadipoor... ...	18	50	„		
	BETTADIPOOR AND TADIANDAMALE—5·3015991					200262
3	Bettadipoor... ...	39	8	„	5·1211203	132166
	Cotay Betta... ...	100	21	„	5·1088407	128482
	Tadiandamale ...	40	29	„		
	TADIANDAMALE AND SOOBRAMUHNI—5·2141293					163730
4	Tadiandamale ...	14	19	29	5·109149	128543
	Cotay Betta... ...	126	35	„	4·7028565	50449
	Soobramuhni ...	39	5	31		
	SOOBRAMUHNI AND BETTADIPOOR—5·2323200					170734
5	Soobramuhni ...	34	26	„	4·7040011	50582·6
	Cotay Betta ...	133	4	„	5·1210869	132156
	Bettadipoor... ...	12	30	„		
	COTAY BETTA AND BETTADIPOOR—5·1210869					132156
6	Cotay Betta... ...	54	2	„	4·8380305	68870
	Maullimby... ...	94	40	„	5·0306701	107317
	Bettadipoor... ...	31	18	„		

	MAULLIMBY AND BETTADIPOOR—5·0306701					107317.
7	Maullimby... ...	49	10	„	4·8849508	76727
	Codergurrahully...	85	23	„	4·9109563	81462·2
	Bettadipoor... ...	45	27	„		
	COTAY BETTA AND BETTADIPOOR—5·1210869					132156
8	Cotay Betta... ...	20	27	„	4·7543025	56794
	Codergurrahully...	145	27	„	4·9107182	81417
	Bettadipoor... ...	14	6	„		
	MAULLIMBY AND COTAY BETTA—4·8380305					68870
9	Maullimby... ...	39	51	„	4·8876237	77201·1
	Soobramuhni ...	61	8	„	4·7024615	50403
	Cotay Betta... ...	79	1	„		
	BETTADIPOOR AND SOOBRAMUHNI—5·2323200					170734
10	Bettadipoor... ...	26	36	„	4·9087025	81040·6
	Codergurrahully...	133	8	„	5·0201789	104756
	Soobramuhni ...	20	16	„		
	MAULLIMBY AND COTAY BETTA—4·8384902					68943
11	Maullimby... ...	45	32	„	4·8844758	76643
	Codergurrahully...	60	3	„	4·7543040	56794
	Cotay Betta... ...	74	25	„		
	CODERGURRAHULLY AND MAULLIMBY—4·8849508					76727.
12	Codergurrahully...	60	3	„	4,8389652	69018·6
	Cotay Betta ...	74	25	„	4,7547062	56484·8
	Maullimby... ...	45	32	„		

	CODERGURRAHULLY AND MAULLIMBY—4·8849503					767274
13	Codergurrahully...	47	45	"	5·0203572	104799
	Soobramuhni ...	46	52	"	4·8911277	77826.5
	Maullimby... ...	85	23	"		
	MAULLIMBY AND BETTADIPOOR—5·0305950					107298
14	Maullimby... ...	112	39	"	4·6649827	46236·2
	Hurrugul	48	31	"	5·1211697	132181
	Bettadipoor... ...	13	50	"		
	BETTADIPOOR AND COTAY BETTA—5·1210369					132153
15	Bettadipoor... ...	12	29	"	5·1211559	132177
	Hurrugul	83	43	"	4·4534101	23734
	Cotay Betta... ...	83	43	"		
	CODERGURRAHULLY AND MAULLIMBY—4·8849503					76727·4
16	Codergurrahully...	36	44	"	4·8436203	69762
	Hurrugul	79	47	"	4·6685597	46618·6
	Maullimby... ...	63	29	"		
	BETTADIPOOR AND HURRUGUL—5·1211697					132181
17	Bettadipoor... ...	26	37	"	4·9084888	81000·6
	Codergurrahully...	122	7	"	4·8445997	69199
	Hurrugul	31	16	"		
	MAULLIMBY AND COTAY BETTA—4·8380305					68885
18	Maullimby... ...	17	57	"	4·6655622	46298
	Hurrugul	132	14	"	4·4578214	28696
	Cotay Betta ...	29	49	"		

	COTAY BETTA AND MAULLIMBY—4·8384902					68943
19	Cotay Betta ...	44	15	„	4·6360564	43257
	Koondhully... ...	97	15	„	4·6861535	48546
	Maullimby... ...	38	30	„		
	KOONDHULLY AND COTAY BETTA—4·6360564					43257
20	Koondhully... ...	68	9	„	4·4·05531	30238
	Kalkundoor... ...	70	36	„	4·6290623	42566
	Cotay Betta... ...	41	15	„		
	BETTADIPOOR AND COTAY BETTA—5·1210869					132153
21	Bettadipoor... ...	18	2	„	5·0599268	114796
	Kalkundoor... ...	104	56	„	4·6269252	42357
	Cotay Betta... ...	57	2	„		
	MAULLIMBY AMD KOONDHULLY—4·6861335					48546
22	Maullimby... ...	53	50	„	4·4227375	26469
	Kalkundoor ...	117	8	„	4·4815859	30310
	Koondhully... ...	29	2	„		
	MAULLIMBY AMD BETTADIPOOR—5·0305950					107299
23	Maullimby... ...	99	21	„	4·4290252	26855
	Kalkundoor... ...	67	18	„	5·0598019	114763
	Bettadipoor... ...	13	21	„		
	COTAY BETTA AND MAULLIMBY—4·8384902					68943
24	Cotay Betta... ...	29	49	„	4·4578300	28696·5
	Hurrugul	132	14	„	4·6655622	46298
	Maullimby... ...	17	57	„		

	KOONDHULLY AND MAULLIMBY—4·6861535					48546
25	Koondhully ...	72	15	„	4·2320045	17061
	Hurrugul... ...	87	12	„	4·6654872	46290
	Maullimby... ...	20	33	„		
	BETTADIPOOR AND MAULLIMBY—5·0305950					107299
26	Bettadipoor ...	18	50	„	5·1201690	132182
	Hurrugul... ...	48	31	„	4·6649827	46236·2
	Maullimby... ...	112	39	„		
	MAULLIMBY AND BETTADIPOOR—5·0305950					107229
27	Maullimby... ...	133	14	„	4·6847107	48385·
	Koondhully ...	32	42	„	5·1674824	147056·
	Bettadipoor ...	14	4	„		
	MAULLIMBY AND BETTADIPOOR—5·0306686					107317
28	Maullimby... ...	61	41	„	5·0394955	109520
	Noorkull	58	11	„	5·0460306	111181
	Bettadipoor ...	60	8	„		
	KALKUNDOOR AND BETTADIPOOR—5·0598624					114779
29	Kalkundoor ...	64	29	„	4·9530822	89759·9
	Noorkull	68	44	„	5·0459173	111152·
	Bettadipoor ...	46	47	„		
	HURRUGUL AND BETTADIPOOR—5·1211559					132177
30	Hurrugul	56	26	„	4·9446688	88037·7
	Noorkull	82	16	„	5·0458955	111146.
	Bettadipoor... ...	41	18	„		

	COTAY BETTA AND BETTADIPOOR—5·1211203					182166
31	Cotay Betta ...	56	5[illegible]	»	4·8060732	68985·
	Noorkull	94	9	»	5·0457698	111114·
	Bettadipoor ...	23	52	»		
	COTAY BETTA AND TADIANDAMALE -5·1088407					128482
32	Cotay Betta ...	43	20	»	4·8058745	68955
	Noorkull	103	31	»	4·9687117	88049
	Tadiandamale ...	28	9	»		
	TADIANDAMALE AND SOOBRAMUHNI—5·2141293					163730
33	Tadiandamale ...	22	16	30	4·9296028	85036
	Muddukayray Tree...	136	53	»	4·9587741	90044
	Soobramuhni ...	20	45	30		
	SOOBRAMUHNI AND COTAY BETTA—4·7023616					50392
34	Soobramuhni ...	13	17	»	4·9584396	90374
	Muddukayray Tree...	20	11	»	4·6610478	45819·2
	Cotay Betta ...	141	32	»		
	COTAY BETTA AND TADIANDAMALE—5·1091497					128543
35	Cotay Betta ...	41	53	»	4·6611101	45825·8
	Muddukayray Tree...	157	10	»	4·9297356	85062·
	Tadiandamale ...	7	57	»		
	COTAY BETTA AND NOORKULL—4·8058763					639553
36	Cotay Betta ...	28	28	»	4·6651961	46259·
	Muddukayray Tree...	108	6	»	4·5063833	32091·
	Noorkull	43	26	»		

SOOBRAMUHNI AND BETTADIPOOR—5·2323200

37	Soobramuhni ...	40	00	10	5·0568603	113968·
	Noorkull	98	42	„	5·0454136	111023·
	Bettadipoor ...	41	17	50		
TADIANDAMALE AND MUDDUKAYRAY TREE—4·9296692						85049·
38	Tadiandamale ...	20	3	20	4·9701672	93361·3
	Noorkull	65	12	40		
	Muddukayray Tree...	94	44	„	4·5069513	32133·
KOONDHULLY AND MAULLIMBY—4·6861535						48546
39	Koondhully ...	129	30	„	4·4668973	29302
	Soorlaby Peak ...	31	54	„	4·8505593	70885
	Maullimby... ...	18	86	„		
MULLIMBY AND BETTADIPOOR—5·0305450						107286
40	Maullimby... ...	114	36	„	4·8503276	70848
	Soorlaby Peak ...	40	11	„	5·1795035	151183·
	Bettadipoor ...	25	13	„		
KOONDHULLY AND BETTADIPOOR—5·1516117						145040
41	Koondhully ...	96	48	„	4·4668528	29299
	Soorlaby Peak ...	72	7	„	5·1700532	147929
	Bettadipoor ...	11	5	„		
KOONDHULLY AND KALKUNDOOR—4·4810698						30274
42	Koondhully ...	100	21	„	4·4660665	29246·
	Soorlaby Peak ...	40	39	„	4·6600730	45716·8
	Kalkundoor ...	39	„	„		

MAULLIMBY AND BETTADIPOOR—5·0306686 107317

43	Maullimby... ...	84	58	„	5·2602071	182057
	Payroor	31	46	„	5·3076242	203060
	Bettadipoor ...	63	16	„		

COTAY BETTA AND BETTADIPOOR—5·1212473 132204

44	Cotay Betta ...	110	30	„	5·0598090	114764
	Payroor	37	33	„	5·3078943	203176
	Bettadipoor ...	31	57	„		

SOOBRAMUHNI AND TADIANDAMALE—5·2141293

45	Soobramuhni ...	33	29	31	5·0566958	113945
	Noorkull	104	02	„	4·9690855	93129.1
	Tadiandamale ...	42	28	29		

COTAY BETTA AND TADIANDAMALE—5·1089437 128512

46	Cotay Betta... ...	71	11	„	5·0341828	108188
	Seedasweer... ...	61	15	„	5·1422255	138748
	Tadiandamale ...	47	34	„		

MAULLIMBY AND TADIANDAMALE—5·2854876 192969

47	Maullimby... ...	45	42	„	5·0836039	121228
	Seedasweer ...	95	36	„	5·1422919	138769
	Tadiandamale ...	38	42	„		

COTAY BETTA AND TADIANDAMALE—5·1083437 128334

48	Cotay Betta... ...	33	6	„	4·9571933	90613·
	Tha'oor	103	39	„	4·8586604	72221·5
	Tadiandamale ...	43	15	„		

	SOOBRAMUHNI AND TADIANDAMALE—5·2141293					163730
49	Soobramuhni ...	19	10	„	5·0266869	106338
	Tha'oor	131	57	„	4·8590085	72278·5
	Tadiandamale ...	23	53	„		
	TADIANDAMALE AND SEEDASWEER—5·1422919					138768
50	Tadiandamale ...	90	49	„	4·8586214	72214
	Tha'oor	65	52	„	5·1391103	154564
	Seedasweer... ...	27	19	„		
	BETTADIPOOR AND NOORKULL—5·0464717					111294
51	Bettadipoor ...	25	37	„	4·8122514	64901
	Seedasweer... ...	126	23	„	4·7764687	59768
	Noorkull... ...	28	„	„		
	MAULLIMBY AND NOORKULL—5·0397234					109578
52	Maullimby... ...	29	23	„	5·0835811	121221
	Seedasweer... ...	64	25	„	4·7753046	59608
	Noorkull... ...	86	12	„		
	CODERGURRAHULLY AND BETTADIPOOR—4·9103324					81439
53	Codergurrahully....	52	46	„	4·7226833	52806
	Seedasweer... ...	86	53	„	4·8124855	64936
	Bettadipoor... ...	40	21	„		
	MAULLIMBY AND CODERGURRAHULLY—4·6849503					767273
54	Maullimby... ...	16	52	„	5·0837788	121277
	Seedasweer... ...	24	57	„	4·7224282	52775
	Codergurrahully...	138	11	„		

	BETTADIPOOR AND COTAY BETTA—5·1211203					132166
	Bettadipoor ...	54	27	"	4·8129334	65003
55	Seedasweer... ...	96	17	"	5·0331525	107932
	Cotay Betta... ...	29	16	"		
	MAULLIMBY AND BETTADIPOOR—5·0305950					107298
	Maullimby... ...	32	17	"	5·0337519	121269
56	Seedasweer... ...	61	56	"	4·8125571	649467
	Bettadipoor... ...	85	47	"		
	SEEDASWEER AND TADIANDMALE—5·1422919					138768
	Seedasweer... ...	28	26	"	5·1430600	139015
57	Baingoor	75	35	"	4·8339181	68221
	Tadiandamale ...	75	59	"		
	TADIANDAMALE AND NOORKULL—4·9687677					93061
	Tadiandamale ...	56	32	"	4·8334659	68150
58	Baingoor	77	46	"	4·9000167	79435·9
	Noorkull	45	42	"		
	BETTADIPOOR AND TADIANDAMALE—5·3015991					200262
	Bettadipoor ...	19	53	"	5·2716031	186897
59	Baingoor	91	12	"	4·8333065	68125
	Tadiandamale ...	58	55	"		
	COTAY BETTA AND BETTADIPOOR—5·1211203					132166
	Cotay Betta ...	122	48	"	5·0446965	110840
60	Sayrungaul ...	31	21	"	5·3294681	213534
	Bettadipoor... ...	25	51	"		

	COTAY BETTA AND CODERGURRAHULLY—4·7544859					56818
61	Cotay Betta... ...	102	21	„	5·0443099	110869
	Sayrungaul ...	24	17	„	5·1302128	134962
	Codergurrahully....	53	22	„		
	SOOBRAMUHNI AND THA'OOR—5·0266869					106337
62	Soobramuhni ...	12	11	„	4·7391813	54850
	Moodapaudee ...	155	26	„	4·7322185	53978
	Tha'oor... ...	12	23	„		
	SOOBRAMUHNI AND COTAY BETTA—4·7026545					50426.0
63	Soobramuhni ...	70	26	„	4·7389214	54817
	Moodapaudee ...	51	24	„	4·7838814	60799
	Cotay Betta... ...	58	10	„		
	THA'OOR AND COTAY BETTA—4·9571933					90613·6
64	Tha'oor	40	41	„	4·7322884	53987
	Moodapaudee ...	104	„	„	4·7844554	60877
	Cotay Betta ...	35	19	„		
	COTAY BETTA AND THA'OOR—4·9571933					90613·6
65	Cotay Betta... ...	16	10	„	5·1776446	150537
	Purruthuddy... ...	21	40	„	4·8346441	68335
	Tha'oor	142	10	„		
	THA'OOR AND MOODAPAUDY—4·7322185					539782
66	Tha'oor	101	50	„	4·8340882	68247
	Purruthuddy ...	33	40	„	4·9790974	95301
	Moodapaudy ...	44	30	„		

	COTAY BETTA AND SOOBRAMUHNI—4·7026545					50426
67	Cotay Betta ...	43	2	„	5·0390408	109406
	Chokaudee... ...	25	22	30	4·9047163	80300
	Soobramuhni ...	111	35	30		
	THA'OOR AND SOOBRAMUHNI—5·0266869					106337
68	Tha'oor	47	48	„	4·9395358	87003·3
	Chokaudee... ...	78	49	„	4·9047165	80300
	Soobramuhni ...	53	23	„		
	TADIANDAMALE AND SOOBRAMUHNI—5·2141293					163730
69	Tadiandamale ...	28	45	„	5·2021697	159283
	Chokaudee... ...	78	42	„	4·9047658	80309
	Soobramuhni ...	72	33	„		
	MOODAPAUDEE AND THA'OOR—4·7322185					53978·2
70	Moodapaudee ...	103	35	„	4·7258167	53188
	Chokaudee... ...	36	„	„	4·9397445	87045
	Tha'oor	35	25	„		
	THA'OOR AND PURRUTHUDDY—4·8343635					68291
71	Tha'oor	66	25	„	4·9393087	86953·
	Chokaudee... ...	46	23	„	4·9367643	86449·9
	Parruthuddy ...	67	12	„		
	COTAY BETTA AND THA'OOR—4·9571933					90613·6
72	Cotay Betta ...	50	27	„	5·0393877	103493
	Chokaudee... ...	53	27	„	4·9393887	86973·
	Tha'oor... ...	76	6	„		

THA'OOR AND CHOKAUDEE—4·9394943 86995

73	Tha'oor... ...	66	25	„	4·8345491	68320·2
	Purruthuddy ...	67	12	„	4·9369504	86687·1
	Chokaudee... ...	46	23	„		

CHOKAUDEE AND MOODAPAUDEE—4·7257694 53182·5

74	Chokaudee ...	82	24	„	4·9381612	86728
	Purruthuddy ...	33	29	„	4·9802389	95551
	Moodapaudee ...	64	7	„		

SOOBRAMUHNI AND CHOKAUDEE—4·9047163 803001

75	Soobramuhni ...	23	36	„	5·1705757	148107
	Purruthuddy ...	26	21	„	4·9375328	86603
	Chokaudee... ...	125	3	„		

SOOBRAMUHNI AND CHOKAUDEE—4·9047163 80300·1

76	Soobramuhni ...	41	12	„	4·7393770	54875·3
	Moodapaudee ...	95	59	„	4·7257694	53182·
	Chokaudee... ...	42	49	„		

THA'OOR AND CHOKAUDEE—4·9394793 86992

77	Tha'oor... ...	36	36	„	4·5991430	89732·2
	Payrahjee	120	8	„	4·7779438	59971·3
	Chokaudee... ...	23	16	„		

THA'OOR AND MOODAPAUDEE—4·7322884 53986·9

78	Tha'oor	72	1	„	4·5986969	39691
	Payrahjee	65	51	„	4·7503136	56274·7
	Moodapaudee ...	42	8	„		

	CHOKAUDEE AND MOODAPAUDEE—4·7257694					53182·5
79	Chokaudee... ...	59	16	30	4·7786837	60073·6
	Payrahjee	54	15	30	4·7507071	56305·7
	Moodapaudee ...	66	28	„		
	KUNDUDDUKUMALE AND GOOMPAY—5·1008735					126146
80	Kunduddukumale.	48	46	„	4·9816382	95860·4
	Maddhow... ...	82	22	„	4·9809750	95713·1
	Goompay... ...	48	52	„		
	BELLANAAD AND KUNDUDDUKUMALE—5·1252515					133429
81	Bellanaad	39	20	39	4·7630066	57957·1
	Maddhow... ...	118	8	„	4·9819291	95924·4
	Kunduddukumale.	22	31	21		
	GOOMPAY AND BELLANAAD—4·7734631					59355·8
82	Goompay... ...	34	53	„	4·9812614	95777·
	Maddhow... ...	35	46	„	4·7640148	58078·
	Bellanaad... ...	109	21	„		
	CHOKAUDEE AND PAYRAHJEE—4·7783105					60022
83	Chokaudee... ...	90	51	„	4·7997317	63056·8
	Maddhow... ...	43	11	„	4·9429939	87698·8
	Payrahjee... ...	45	58	„		
	THA'OOR AND CHOKAUDEE—4·9394793					86992
84	Tha'oor... ...	27	3	33	5·1026393	126660·
	Maddhow	38	48	27	4·8003458	63146·
	Chokaudee... ...	114	8	„		

MADDHOW AND BELLANAAD—4·7635553 58017

85	Maddhow... ...	145	„	„	4·7995582	63031·6
	Chokaudee	16	45	6	5·0624163	115546·
	Bellanaad	18	14	54		
	BELLANAAD AND KUNDUDDUKUMALE—5·1252515					133429
86	Bellanaad	57	34	„	5·0630692	11·5629
	Chokaudee... ...	68	37	43	5·0825416	120932
	Kunduddukumale.	53	48	17		
	BULLAMALE AND GOOMPAY—4·7402837					54990
87	Bullamale	76	3	1	4·9670277	92689
	Maddhow... ...	35	53	45	4·9808917	95695
	Goompay	70	3	14		
	GOOMPAY AND BULLAMALE—4·7402853					54990·2
88	Goompay... ...	61	16	„	5·0926700	123785
	Kulbetta... ...	26	21	„	5·0359793	108637
	Bullamale... ...	92	23	„		
	GOOMPAY AND MADDHOW—4·9811161					95745
89	Goompay... ...	8	47	„	5·0927089	123796
	Kulbetta	26	37	„	4·5136539	32632·8
	Maddhow... ...	144	36	„		
	BELLANAAD AND GOOMPAY—4·7734631					59355·8
90	Bellanaad	133	34	„	4·8765232	75253
	Kulbetta	20	19	„	5·0929549	123866
	Goompay	26	7	„		

MADDHOW AND BELLANAAD—4·7635553 58017

91	Maddhow... ...	108	50	„	4·5135623	32625·1
	Kulbetta	46	55	„	4·8761107	75181·4
	Bellanaad... ...	24	15	„		

BELLANAAD AND GOOMPAY—4·7734631 59355·8

92	Bellanaad	76	35	„	4·6708053	46860
	Niddoopoolly ...	60	11	„	4·8231158	66545
	Goompay	43	14	„		

BULLAMALE AND GOOMPAY—4·7402853 549902

93	Bullamale... ...	57	26	42	4·8980519	79077·3
	Niddoopoolly ...	44	11	4	4·8228343	66502
	Goompay	78	22	14		

MADDHOW AND PAYRHJEE—4·9429939 87698·8

94	Maddhow	66	48	„	4·6787378	47724·1
	Uddoor	80	43	„	5·9120991	81676·9
	Payrahjee	32	29	„		

MADDHOW AND KULBETTA—4·5135905 32628

95	Maddhow... ...	146	7	„	4·6769896	47532·4
	Uddoor	13	42	„	4·8853865	75804·5
	Kulbetta	20	11	„		

PURUTHNDDY AND MADDHOW—4·9329855 85698.9

96	Purruthuddy ...	31	52	„	4·7657830	58315·3
	Uddoor	107	44	„	4·6767157	47502·4
	Maddhow... ...	40	24	„		

	MADDHOW AND UDDOOR—4·6768490					47517
97	Maddhow	51	29	„	4·4991505	31561
	Niddoopoolly ...	86	58	„		
	Uddoor	41	53	„	4·5709018	37230·7
	MADDHOW AND BELLANAAD—4·7635553					5·8017
98	Maddhow... ...	53	34	„	4·4976301	31450·7
	Niddoopoolly ...	93	41	„		
	Bellanaad... ...	32	46	„	4·6700055	46774·1
	MADDHOW AND KUNDUDDUKUMALE—4·9817824					95892
99	Maddhow	27	29	„	4·9329855	35702·9
	Purruthuddy ...	89	11	„		
	Kunduddukumale.	63	20	„	4·1459893	44257·7
	THA'OOR AND SEEDASWEER—5·1967839					157320
100	Tha'oor... ...	27	05	„	5·1345731	136324
	Veerajenderpett Tree... ...	105	35	„	4·8222741	76256
	Seedasweer ...	56	35	„		
	NOORKULL AND SEEDASWEER—4·7758506					59683
101	Noorkull... ...	79	„	„	4·7798080	60229
	Veerajenderpett Tree... ...	50	11	„	4·8823810	76274
	Seedasweer ...	50	49	„		
	BETTADIPOOR AND TADIANDAMALE—5·3015991					200262
102	Bettadipoor... ...	51	45	„	5·2883583	194249
	Brummagerray...	65	55	30	5·2361675	172253
	Tadiandamale ...	62	19	80		

NOORKULL AND BETTADIPOOR—5·0459446 111159

103	Noorkull... ...	83	17	45	5·2375709	172810
	Brummagerray ...	34	38	„		
	Bettadipoor ...	62	4	15	5·2883698	194254

TADIANDAMALE AND NOORKULL—4·9687117 93049

104	Tadiandamale ...	74	42	„	5·2361958	172264
	Brummagerray ...	31	17	„		
	Noorkull	74	1	„	5·2376461	172840

BETTADIPOOR AND BRUMMAGERRAY—5·2883677 194253

105	Bettadipoor... ...	20	37	„	5·2671675	184998
	Beerunnauny ...	87	20	„		
	Brummagerray ...	72	3	„	4·8355214	68473·3

BETTADIPOOR AND NOORKULL—5·0459446 111159

106	Bettadipoor... ...	41	27	15	5·2672523	185034
	Beerunnauny ...	35	53	„		
	Noorkull	102	39	45	5·0988172	125550

BETTDIPOOR AND BRUMMAERRAY—5·2883677 194253

107	Bettadipoor ...	36	35	„	4·8128328	64987·9
	Seedasweer ...	128	10	„		
	Brummagerray ...	15	15	„	5·1680654	147293·

TADIANDAMALE AND SEEDASWEER—5·1422580 138758

108	Tadiandamale ...	55	14	„	5·2363140	172311
	Brummagerray ...	50	44	„		
	Seedasweer... ...	74	2	„	5·1679970	1472330

SEEDASWEER AND BRUMMAGERRAY—5·1680288 147241

109	Seedasweer ...	27	34	20	5·0923478	123836
	Beerunnauny ...	95	36	„	4·8355620	68479·7
	Brummagerray ...	56	49	„		
	NOORKULL AND BEERUNNAUNY—5·0988172					125550
110	Noorkull	19	20	„	5·2373849	172737
	Brummagerray ...	37	27	„	4·8347756	68356
	Beerunnauny ...	123	13	„		
	BRUMMAGERRAY AND BEERUNNAUNY—4·8352865					68436·3
111	Brummagerray ...	37	43	„	4·9532199	89788·1
	Moogootagayray...	47	35	„	4·7402814	54983·7
	Beerunnauny ...	92	42	„		
	TADIANDAMALE AND BRUMMAGERRAY—5·2361516					172247
112	Tadiandamale ...	26	9	„	5·0281678	106700
	Moogootagayray...	122	15	30	4·9531163	89766·9
	Brummagerray ...	31	35	30		
	VEERAJENDERPETT TREE AND SEEDASWEER—4·8823253					76265
113	Veerajenderpett Tree... ...	64	46	„	4·5690719	37074
	Moogootagayray...	86	13	„	4·8397194	69138·7
	Seedasweer... ...	29	1	„		
	TADIANDAMALE AND SEEDASWEER—5·1422580					138758
114	Tadiandamale ...	29	4	30	5·0277195	106590
	Moogootagayray...	102	17	„	4·8389109	69009·9
	Seedasweer... ...	43	38	30		

TADIANDAMALE AND BRUMMAGERRAY—5·2361516 172247

115	Tadiandamale ...	26	9	30	5·0271295	106443
	Moogootagayray ...	122	23	„	4·9538543	89919·6
	Brummagerray ...	31	27	30		

NOORKULL AND SEEDASWEER—4·7758506 59683

116	Noorkull	54	59	„	4·9182554	82842·9
	Moogootagerray ...	45	10	„	4·8383820	68925·8
	Seedasweer... ...	79	51	„		

TADIANDAMALE AND NOORKULL—4·9687117 93049

117	Tadiandamale ...	19	36	24	4·9281907	84760
	Muntapum... ...	93	30	16	4·4965467	31372·3
	Noorkull... ...	65	3	20		

BRUMMAGERRAY AND TADIANDAMALE—5·2361516 172247

118	Brummagerray ...	25	19	„	5·2958728	197639
	Muntapum... ...	60	21	48	4·9231015	84742·5
	Tadiandamale ...	94	12	12		

Table shewing the Distances of the several points from the Meridian of Babroyn, Droog and its Perpendicular.

Places Computed.	Distances from Babroyn, Droog on the			
	Meridian.		Perpendicular.	
Tadiandamale, ...	331826	S	69272	E
Tha'oor, ...	263598	„	45494	„
Baingoor, ...	263868	„	64019	„
Sayrungaul, ...	290790	„	41215	„
Payroor, ...	309416	„	57214	„
Veerajenderpett Tree, ...	334899	„	140623	„
Moogoatagayray, ...	351573	„	176617	„
Beerunnauny, ...	400161	„	148225	„
Brummagerry, ...	435166	„	207079	„
Seedasweer, ...	288083	„	200827	„
Noorkull, ...	274801	„	142668	„
Muddukayray, ...	259672	„	114298	„
Codergurrahully, ...	246299	„	168607	„
Bettadipoor, ...	245732	„	250084	„
Maullimby, ...	169870	„	174191	„
Koondhully, ...	171343	„	125605	„
Hurrugul, ...	187495	„	131493	„
Kalkundoor, ...	185250	„	152443	„
Soorlaby Peak, ...	194570	„	107736	„
Cotay Betta, ...	214445	„	121588	„
Soobramuhni, ...	170437	„	96850	„
Moodapaudee, ...	211829	„	660813	„
Payrahjee, ...	240727	„	12753	„
Chokaudee, ...	181290	„	17274	„
Bullamale, ...	116722	„	116546	„
Bellanaad, ...	137096	„	98333	„
Goompay, ...	166502	„	139909	„
Niddoopoolly, ...	182034	„	75208	„
Maddhow, ...	175154	„	44537	„
Kulbetta,...	158756	„	16208	„
[illegible]oor, ...	218061	„	65385	„
Hunduddu Rumale, ...	268603	„	65829	„
Purruthuddy, ...	258104	„	22766	„

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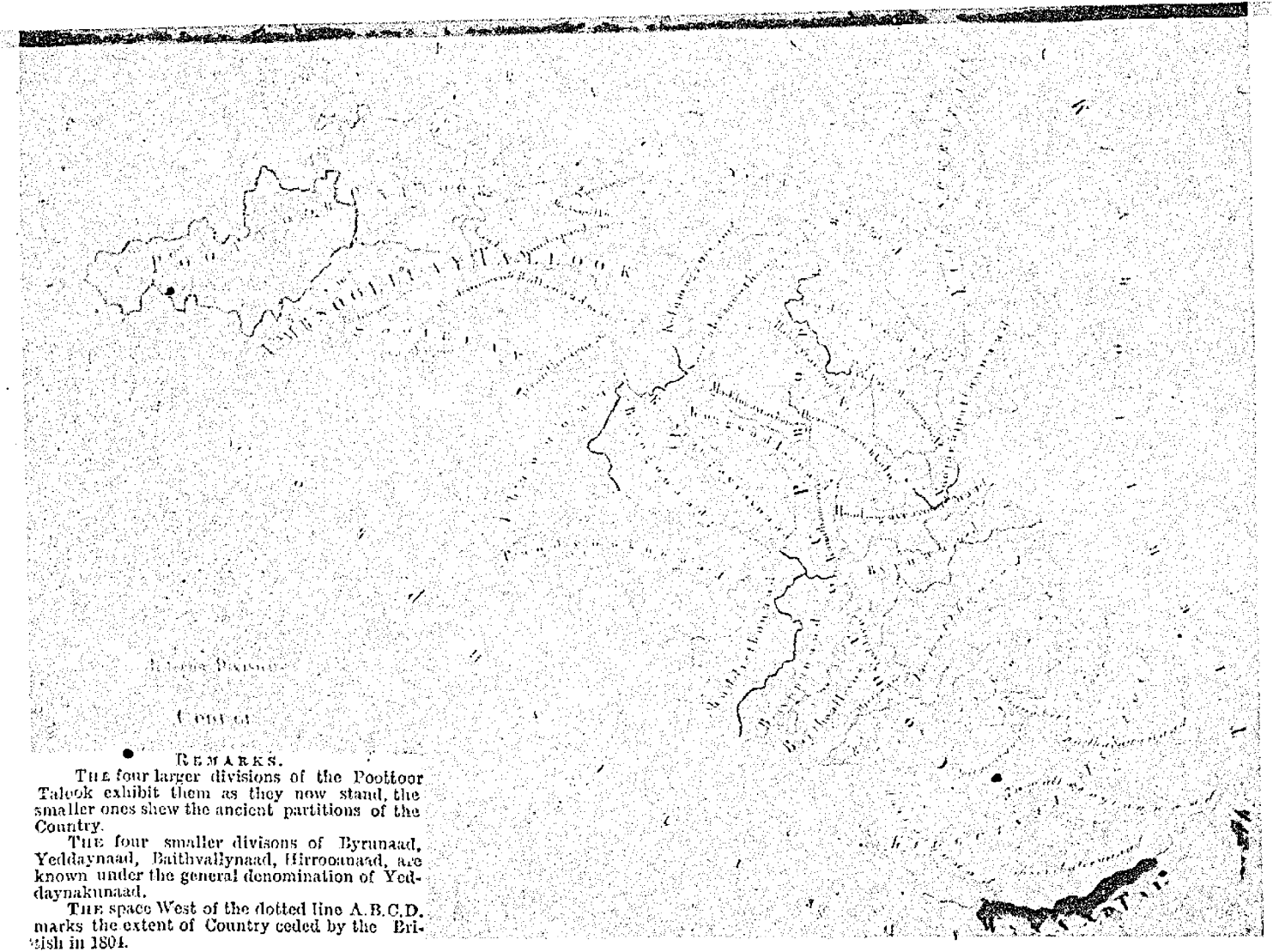

REMARKS.

THE four larger divisions of the Poolitoor Talook exhibit them as they now stand, the smaller ones shew the ancient partitions of the Country.

THE four smaller divisons of Byrunaad, Yeddaynaad, Baithvallynaad, Hirroonaad, are known under the general denomination of Yeddaynakunaad.

THE space West of the dotted line A.B.C.D. marks the extent of Country ceded by the British in 1804.

PART II.

INTRODUCTION.

Miscellaneous observations.

Aware that the information contained in this portion of the Memoir, will be found deficient in many of those particulars of which an illustration would be expected, and anxious to obviate the inferences that may be drawn from such a circumstance, I hasten to offer something in explanation.

From the character of the Government it will be seen, that a spirit of jealousy (not the less violent because unfounded) forms one of the most striking features of its policy, and that all strangers, particularly Europeans, are viewed with boundless suspicion; such being the predominent sentiments, it will naturally be believed, that the duties upon which I was engaged, rendered me obnoxious to no ordinary share of this feeling.

A few remarks on the conduct observed generally towards the establishment will illustrate this observation, and may throw some incidental lights on the character and temper of the authorities here. From the moment of my arrival in the country I was attended by one of the principal Officers of Government, and two more of inferior authority; a Shanbogue or native writer, formed the fourth member of the retinue, by which I was invariably encompassed, under the plausible pretext of lending their assistance; but a short time however had elapsed, before I learnt the nature of their office, which was literally as a guard, more effectually to prevent any communication with the inhabitants, and so punctually did they perform

this duty, that in no single instance do I recollect ever having conversed with a native of the country except in their presence, or having gone either on business or for recreation a hundred yards without their attendance; indeed if I left my place of residence but a moment, two of them instantly followed me, for it is a curious circumstance that on no occasion did they come singly, as if it was feared one could not be trusted, or that a witness was required to observe what occured. Thus situated my intercourse with the inhabitants was extremely limited, if not virtually cut off; as it must have been through the medium of these attendants, and any information acquired from such a source, could not be received but with important abatements, if at all credited.

This restraint or rather imprisonment, (for denominating it so is no abuse of the term) in which I was held by the contemptible policy and illiberal suspicion of the Chief of this principality, was extended even to my servants,* and equally strictly observed with regard to the Assistant Surveyors, who were kept in the same species of durance. To such an extreme was this feeling of suspicion carried, that I have the best reason for believing, that a minutely detailed account of each day's transaction, was regularly forwarded to Muddukerray; and from various circumstances I feel similar confidence in the belief, that every question asked, and every expression used, was as carefully registered and as punctually communicated.

Though disagreeable if not disgusting, to be under the operation of a surveillance betraying so total a want of confidence, I readily admit that it was accompanied by every possible attention. The precautions of suspicion were attempted to be concealed under the veil of politeness, and if personal respect could compensate, not only for the entire absence of candour and ingenuousness, but for the settled deceit and evasion which was ever substituted for them, there would not be the slightest grounds for now using the language of complaint.

These feelings of distrust operated however only in preventing any

* If any of them went out he was invariably accompanied by a Codugu who kept a short distance from him to observe that he did not enter into conversation with any of the inhabitants.

intercourse with the people,* as a free and ready access was given to all parts of the country, so that the Geographical portion of the work suffered no impediment, but every thing was left to be searched for, nothing however trifling was voluntarily communicated; if it was considered necessary to go from one point to another, the guides invariably took the Surveyors some circuitous route, keeping as much as possible in the course that had been previously traversed, avoiding as far as was practicable, all roads and villages with which he was not before acquainted, under the hope they might pass unnoticed. In fine, cunning in all its modifications was constantly exerted to mislead, although in every instance attended by the strongest professions of zeal to forward the undertaking, the wish to deceive in this particular, once manifested, could and has been defeated by the increased circumspection it necessarily called for, but in other instances their views of concealment could not be so easily counteracted.

Time it was to be hoped would have produced a greater share of confidence and have removed the restrictions which ignorance had imposed; it, however, in opposition to all reasonable expectations rather increased them, and a watchful vigilance which nothing could justify and which the conduct of the establishment in no measure warranted, was observed to the last moment.

Numerous particulars in illustration to the foregoing observations could be adduced, but it will not be necessary to pursue the subject any further into detail, sufficient has been said to shew that circumstanced in the manner just related, literally no information could be learned any further than the eye could reach; many objects of curious enquiry doubtless yet remain to repay a more successful research, but my situation was not one that inspired much confidence as to the purity of the sources from which intelligence was to be acquired, in fact those by whom I was surrounded had but one object in view, which was deception, and it is needless to say they only paid such a regard to truth as was not inconsistant with this pre-

* All classes were prohibited from coming near or speaking to any of the Establishment. I have been told and cannot doubt the assurance that the loss of the nose or ear was threatened as a punishment for the infraction of this mandate, but the penalty secured its observances.

vailing motive. They hesitated not at the grossest falsehoodsnor does His Highnesses' system of morality seem to impose any obligations in this particular, or place him above a charge of a similar nature, as I found both him and his servants, equally devoid of scruples on this essential point. In attempting to learn something from the latter every question was received with uneasiness, although all objects that could reasonably have called up this feeling were studiously avoided; perceiving that this distrust could not be conquered, and that further enquiries might have an injurious effect, it seemed desirable to abandon the matter, in consequence all interrogations have latterly been avoided. With no authority to demand their aid in this particular, it would have been imprudent to have insisted on, where there was no power to enforce, a different line of conduct.

The above account though it may be conceived romantic and strange, will not be questionable, but as failure is said to be fertile in excuses, it may be considered that too much stress has been laid on the difficulties that opposed themselves; when however it is recollected they were a subject of extreme vexation from the commencement to the conclusion of the Survey, it will be deemed excusable. Much will be attributable to want of skill or discrimination, but there will yet remain, I trust sufficient reasons to secure a share of indulgence for inaccuracies or errors; I am not insensible to the possibility of either, but personal observation could not supply the deficiency. The remarks made on the country, its productions, inhabitants &c., are necessarily drawn from this source, and such information as the people of Mysore residing immediately on the boundary were capable of furnishing. I am also much indebted to Doctor Ingledew of the Mysore Residency, whose local knowledge gave authenticity to his communications. A short memorandum by the late Colonel Mahony sometime Resident in Codugu contained some useful observations. I cannot here omit expressing my acknowledgments for the support which Mr. Cole in every instance honored me with.

Where so little could be learned from the people, it is hazardous to say much, but nothing has received a colouring not warranted by facts, and borne out by appearances; the information has been drawn from scanty materials, and it is probable may fall below expecatiton, but circumstances will at least secure me from the suspicion

of indifference or the imputation of neglect. I am willing however to retain the hope that the outline which is here traced will convey some general idea of the state and resources of this little principality; should the attempt be unsuccessful, the failure must be attributed to the execution.

The temper with which the native authorities viewed the undertaking, rendered some delicacy necessary to be observed towards them, and although the system of subterfuge and evasion was sufficient to have disturbed the equanimity of the most enduring, every possible forbearance was observed, and whatever personal indignation might have arisen at such groundless suspicion and endless falsehoods, it was sacrificed to considerations of duty, and the general conduct of every member of the Establishment was correct and satisfactory. An apology will not be necessary for these remarks, no credit can be claimed for observing an ordinary share of prudence, no merit due for acting with circumspection and conciliation, to ensure a favorable result.

METEOROLOGICAL TABLE TAKEN IN CODUGU COMMENCING FROM THE 1st NOVEMBER 1816.

Date.	Thermometer. *Hours of observation.* A. M. 6	8	P. M. 1	6	10	Places of Observation.	REMARKS.
1st	69	0	0	0	0	Muddukayray... ...	The general character of the weather previous to this has been threatening, sky obscured with thick clouds. The last 5 days in October were marked by incessant and severe rains which continued with but little intermission till the 4th November.
2nd	0	68	69	68	0		
3rd	0	65	0	68	0		
4th	0	65	0	67	0		Strong southerly wind.
5th	0	66	83	0	0	Bullameory.... ...	Southerly wind, clear sky.
6th	0	66	0	66	0	Chaylawara.	Light breezes, sky clear. Immediately after sunset the dew begins to fall and continues incredibly heavy till sun-rise.
7th	0	69	75	63	0	Do. ...	Clear day, mornings excessively hazy and the Sun scarcely visible till 9 o'Clock.
8th	0	61	0	65	0	Do.	
9th	0	61	74	61	0	Do. ...	Clear, Light wind, dew excessive10 o'clock at Night the Thermometer stood at 56.
10th	0	61	76	61	0	Do.	A clear and elastic atmosphere. Night excessively dewy, and the average temperature 55. This village is nearly on the summits of the Ghauts.
11th	0	63	72	0	0	Do.	Sky covered with white clouds, light breezes.
12th	0	65	70	60	0	Veerajenderpett ...	Most part of this day exceedingly gloomy, occasional rain, clouds passing quick from the East. Sharp winds.
13th	0	67	70	68	0	Do.	Drizzling Rain during the whole of the day.
14th	0	67	73	67	0	Do.	Cloudy and threatening from the Eastward, average temperature during the night 61.

15th	0	69	75	67	0	Do.	Showery during the day, rained with excessive violence all the evening, light wind.
16th	0	68	80	69	0	Hullaguttoor	Atmosphere excessively humid, rained violently during the Evening, this was not experienced in the plains.
17th	0	67	78	69	0	Belikaysodoloor	The early part of this day threatening, a clouded sky, and air loaded with vapours during the whole of it.
18th	0	69	85½	68½	0	Do.	Clear atmosphere.
19th	0	68	85	66½	0	Do.	Cloudy and gloomy in the early part of the day, average temperature of the night 62, dew excessive.
20th	0	68	86	67½	62	Do.	A dense and clouded sky particularly towards the East.
21st	0	66	86½	71	0	Do.	Early part of the day threatening, sky covered with dark clouds passing quick from the Eastward.
22nd	0	66½	79	69	0	Do.	Morning sky covered with fleecy clouds. Evening gloomy with lightning and Rain.
23rd	0	65	86	77½	0	Do.	Latter part of it fine, wind light, threatened little in the morning, in the Evening dew moderate, excessive towards the morning.
24th	0	62	80	67	57	Hahloor (Rained.) ...	Sky covered with light fleecy clouds, night heavy dews, sharp breezes throughout the day.
25th	55	63	79	66	62	Do. do. ...	Occasionally cloudy, night heavy dew. S. E. breeze strong during the day.
26th	57	65	86	65	58	Hanugood (Mysore)	Pure atmosphere, winds as yesterday.
27th	58	65⅔	84	72	66	Do. do. ...	Severe S. E. wind blowing the whole of the day with considerable force, sky cloudy and obscured, moderate dew.
28th	61	65½	83	71	68	Do. do. ...	The wind continues from the same quarter with equal violence. Sky cloudy. Slight dew during the night.
29th	65	79	75	69	62	Seedapoor do. ...	Sky obscured all the day, wind something abated.
30th	0	74	80	70	57	Do. do. ...	Cloudy light wind, excessive dew during the night.

DECEMBER 1816.

Date.	Thermometer. Hours of observation. A. M. 6	8	P. M. 1	6	10	Places of Observation.	REMARKS.	
1st	57	68	84½	61	52	Seedapoor (Mysore)	Clear and serene sky	Comparatively light winds have been experienced during this period the extremes of heat and cold it will be perceived were considerable. The Dew during the nights has been constant and excessively heavy, a change in the atmosphere has taken place since the period of the new moon, the immediate change of it is remarked by the Inhabitants as unhealthy particularly a few days subsequent to it.
2nd	47½	54	82	61	54	Kaurmaud Ookadu.	Do. do.	
3rd	44½	52	85	63	54	Do.	Covered with light fleecy clouds	
4th	50	57	90	70	61	Do.	Clear and serene sky	
5th	57	61	90	63	54	Koorchy	Clear	
6th	53	59	85	58	54	Do.	Clear	
7th	57	61	0	60	57	Do.	Exceedingly strong Eastern winds, sky cloudy	During this and the preceding month the atmosphere is exceedingly clear, a small object can with an indifferent glass be observed at Twenty or Twenty-five miles distance.
8th	60	63	85	59	55	Do.	Clear sky, light winds	
9th	0	60	82½	63	60	Do.	Sky obscured clouds passing with a quick motion from the east	
10th	0	64	83	64	59½	Kootay	Clear and serene, gentle breezes	
11th	0	65	77	68	70	Kiggutt Naad Cutcherrie	Gloomy and cloudy, strong easterly winds	

12th	0	70	75	70	67	Do.	do.	..	Cloudy, wind excessively violent during the whole of the day easterly.
13th	0	69	72	69	65	Verajenderpett	...	...	Gloomy and cloudy, winds from the same direction and equally boisterous, the dew for these last few nights moderate.
14th	0	65	77	67	63	Muddukayray	...	...	Cloudy.
15th	0	62	76	72	62	Do.	...	...	Rather obscured. } The wind during these days has moderated.
16th	0	66	78	69½	65	Do.	...	...	Clear and serene sky, gentle winds, fall of dew considerably decreased.
17th	60	68	80	65	62	Do.	...	...	Clear sky, dew moderate
18th	58	61	77	61½	58	Do.	...	...	Do. do.
19th	58	62	76	60	56½	Do.	...	...	Clear and serene gentle breezes
20th	47½	63½	76	58½	53	Do.	...	...	Clear, dew excessive
21st	56	63½	76½	59	53	Do.	...	...	Clear.
22nd	53	61	76	59	55	Do.	...	...	Do.
23rd	54	59	79	57	51	Do.	...	...	Do.
24th	42	43	84	60	52	Hoodoowadda	...	...	Clear light winds at 3 o'Clock P. M. The thermometer 88°, dew excessive last night, extremes of heat and cold this day was 46°
25th	42	48	91	57	50	Do.	...	...	Light winds, dew excessive, extremes of heat and cold this day very great being 49° sky clear.
26th	45	54	86	57	50	Nalladdy	...	...	Heavy dew which dont clear up till nearly 10 o'Clock, clear sky, light wind.
27th	49	59	87	60	49½	Do.	...	...	Clear, light winds
28th	46	49	86	58	54	Do.	...	...	Do. do.
29th	51	56	86	61	51¾	Do.	...	...	Clear sky light wind
30th	50	54	0	52	46	Do.	...	...	Do. do.
31st	42	52	87	56	48	Do.	...	...	Cloudless, calm

The temperature of this place immediately now is quite agrecable and quite a European climate 78° may be considered the average temperature of the day, and this is considerably moderated by constant gentle winds, generally from the east; the sky is invariably clear, and the dew not so great as in the more woody parts of the country.

This village is situated immediately at the foot of the ghaut which will account for the excessive dews that fall during the night. The surrounding hills enveloped in clouds till near 11 o'Clock.

These three days have varied but in few particulars from the two preceding ones, ascending the ghauts the temperature decreases, and on the top of the Todiandamale is exactly 20° less than that at Nalladdy.

JANUARY 1817.

Date.	Thermometer. Hours of Observation. A. M. 6	8	P. M. 1	6	10	Places of Observation.	REMARKS.
1st	44	59	84	56	46	Nalladdy	Calm cloudless sky, severe dew at night.
2nd	40½	50	86	57½	49	Do.	Do. do. do.
3rd	47	62	87	55	46	Do.	Do. do. do.
4th	43	52	89	55	49	Do.	Light wind and severe sky, dew moderate.
5th	50	62	90	60	47	Do.	Do. do. do.
6th	44	62	81	57	46½	Baghamundla	Sky obscured with clouds, brisk wind during the day, in the night excessive heavy dew.
7th	38½	62	81	53	44	Do.	Cloudy, dews excessive, strong easterly winds.
8th	50	62	80	53	43	Do.	Sky covered with dense clouds, the wind violent in the mornings but gentle towards the evening.
9th	41	60	79	57	43	Do.	Heavy dews, sky cloudy, strong easterly wind.
10th	50	71	83	63	46	Do.	Clear sky, dew more moderate, light breezes.
11th	50	0	96	72	67	Thorekahna ...	Serene sky light dews 11 A. M. 93° 12 o'Clock 94° 2 P. M. 93° 3 P. M. 92°. Torekahna is situated immediately at the foot of the ghaut.

At 3 o'Clock both these days the Thermometer stood at 89° making the difference of temperature between 6 o'Clock A. M. and noon-day 45°

12th	66	75	93	78	71	Sooleeay	...	...	Calm, serene sky, dew scarcely perceptible.	These observations were taken in the Districts below the Ghauts. The temparature of these Districts does not present a less contrast than their atmosphere which wants that elasticity experienced above the Ghauts.
13th	66	0	96¼	79	67½	Moyallau.	...	...	Cloudless, perfect calm 10 A. M. 90°, 11 A. M. 96°, 5 P. M. 92°.	
14th	63	87	94	76	68	Bittumpaudy	...	...	Ditto. strong easterly winds, no dew 10 A. M. 87°, 11 A. M. 89°, 2 P. M. 93°.	
15th	0	78	95	74	63	Do.	...	...	Ditto no dew 9 A. M. 87°, 10 A. M. 90°, 2 P. M. 96° 3 P. M. 91, calm.	
16th	57	0	95	71	63	Do.	...	...	Ditto. extremely calm 2 P. M. 93°.	
17th	56	0	91	75	63	Do.	...	...	Ditto. no dew or wind 3 P. M. 91°.	
18th	56	0	98	75	64	Moyallau	...	...	Clear and serene, perfectly clear 10 A. M. 91°, 2 P. M. 102°.	
19th	55	75	98	0	0	Sooleeay	...	...	Cloudless sky, calm, 10 A. M. 91°, 11 A. M. 96, 2 and 3 P. M. 100°.	
20th	54	74	98	71	54	Dawaychullu	...	...	Clear and serene, perfectly calm.	
21st	64	0	79	67	62	Kuddumkull	...	...	Ditto, calm.	
22nd	56	57	80	64	60	Muddukayray	...		Clear 3 in the morning 59°, on ascending the top of the ghaut the contrast of climate is considerable a strong Easterly cold wind succeeds to the suffocating air of Sooleeay.	
23rd	52	67	82	0	56	Do.	...			
24th	55	66	87	62½	54	Do.	...	...	Clear and serene sky. Ditto do.	Heavy dews, strong easterly wind, 10 A. M. 73° 2 P. M. 84°.
25th	54	67	84	67	61	Do.	...	...	Light breezes, clear sky dew more moderate, 10 A. M. 81°.	The climate during most of the month in the upper Country was not oppressively hot indeed rarely ever more so than could be desired the dew becomes gradually but slowly less severe and the cold during the night decreases in nearly a similar proportion it is still extremely severe and disagreeable.
26th	55	0	82	64	57	Do.	...	...	Clear sky, light winds, 10 A. M. 76° 3 P. M. 81°.	
27th	45	76	79	61	55	Do.	...	...	Cloudless, light dew, strong easterly winds 10 A. M. 79°.	
28th	54	71	81	62	60	Do.	...	...	Clear and serene sky, light breezes.	
29th	49	74	81	64	58	Do.	...	...	Cloudless, gentle winds, no dew, an agreeable elastic atmosphere.	
30th	46	75	81	0	0	Do.	...	...	Ditto slight wind and dew.	
31st	47	73	84	66	53	Do.	...	...	Cloudy, strong easterly wind, dew still continues but not very heavy.	

FEBRUARY 1817.

Date.	Thermometer. Hours of Observation. A. M. 6	8	P. M. 1	6	10	Places of Observation.	REMARKS.
1st	49	0	84	65	62	Muddukayray ...	Clear sky, easterly winds.
2nd	53	76	84	65	61	Do. ...	Clear and serene. Dew last night exceedingly heavy.
3rd	49	76	77	63½	59	Do. ...	Cloudy most of the day, heavy dews, light winds.
4th	55	73	77	63	57	Do. ...	Sky obscured with clouds all day, light wind from the eastward.
5th	49	71	80	64	59	Do. ...	Cloudy and gloomy, winds from the same quarter but not severe.
6th	51	75	73	65	59	Do. ...	Sky covered with white fleecy clouds heavy dews, light breezes.
7th	51	74	82	65½	59	Do. ...	Clear and serene sky. Gentle wind.
8th	54	68	82	62	58	Do. ...	Cloudless, towards the evening cold and sharp breezes.
9th	56½	72	79	63	52	Do. ...	Clear heavy dew and strong easterly winds during the day.
10th	47	67	80	60	52	Do. ...	A clear and serene sky, dew at night as usual, light winds.
11th	52	66	79	60	54	Do. ...	Serene sky, stormy easterly breezes.

The climate during this month has been very agreeable. The fall of dew during the nights considerable and without intermission. The

12th	54	66	77	62	59	Do	...	Cloudsless, strong easterly winds in the day.
13th	55	67	81	71	56	Do	...	Do. do. do.
14th	57	70	85	63	57	Do	...	A clear and serene sky in the morning only, stormy easterly winds.
15th	46	76	79	65	59	Do	...	Clear and serene sky, dews excessive in the night time light winds.
16th	68	69	82	68	0	Do	...	Do dew moderate. Winds as yesterday.
17th	49	71	84	66	56	Do	...	Cloudless sky, gentle winds.
18th	45	78	80	64	59	Do	...	Do do
19th	49	78	85	66	60	Do	...	Clear and serene, excessive dew, gentle breezes.
20th	48	69	81	67	59	Do	...	Cloudless sky. Dew in the night-time. Light winds.
21st	50	78	76	67	58	Do	...	Clear and serene, strong S. Easterly winds.
22nd	48	76	83	67	57	Do	...	Winds gentle and rather more westerly.
23rd	47	77	81	67	61	Do	...	Clear sky, heavy dew. Westerly wind rather strong.
24th	56	74	87	67	0	Do	...	Excessively gloomy and cloudy, very close during the day, much thunder in the evening and heavy rain along the ghauts.
25th	56	74	79	67	65	Do	...	Gloomy and cloudy, much thunder and threatening rain from the westward.
26th	63	67	79	68	64	Do	...	Cloudy, strong westerly winds during the day excessive thick Fog in the morning which did not clear up till 10 o'Clock.
27th	62	73	80	69	65	Do	...	In the morning similar to yesterday, the day cleared however about the same hour, sky during the latter part of it clear and serene.
28th	53	74	83	68	63	Do	...	Sky covered with clouds, day threatening rain from the N. W.

atmosphere during the early part of the day extremely tenuous and elastic.

MARCH 1817.

Date.	Thermometer. Hours of Observation. A. M. 6	8	P. M. 1	6	10	Places of Observation.	REMARKS.
1st	54	70	82	71	62	Muddukayray.	Sky cloudy, slight dew during the night.
2nd	64	73	84	68	65	Do.	Day gloomy and obscured with clouds, rained for an hour during the Evening.
3rd	59	79	84	69½	65	Do.	Clear and serene sky, light winds from the westward.
4th	55	82	85	68½	62	Do.	Occasionally cloudy and clear westerly winds.
5th	55	73	88	68	67	Do.	Gloomy and cloudy all day, atmosphere loaded with vapours.
6th	64	68	82	69½	65	Do.	Light winds, sky obscured with clouds, rained last night for about three hours with some severity.
7th	59	76	86	69½	64	Do.	Early part of the day clear and serene gentle winds, threatening in the evening, from the west thunder.
8th	55	74	82	70	64	Do.	This day similar in every particular to the preceding one.
9th	56	81	76½	69	68	Do.	Cloudy and gloomy all day, threatening rain in the evening.
10th	56	81	77	68	67	Do.	Cloudy, considerable dew last night, light winds, rained from 1 to 2 o'Clock this day, it came from the Westwards.
11th	58	72	88	67	65	Do.	Do. all day light winds, rained heavily from 2 to 3 o'Clock
12th	61	75	87	70	68	Do.	Early part of the day clear and serene, Dew during the night towards the afternoon strong Westerly winds, and heavy rain from 4 to 5 P. M. from that quarter.
13th	56	80½	81	68	62	Do.	Sky covered with white fleecy clouds dew in the night time light westerly winds during the day.

14th	58	81	80½	70½	65	Do.	...	Light winds during the day, clear blue sky.
15th	56	76	77	66½	67	Do.	...	Gloomy and cloudy, threatened rain, all day sharp westerly winds.
16th	64	69	81½	65½	65	Do.	...	Cloudy and gloomy, light showers in the morning, severe rain from 1 to 4 o Clock.
17th	56	75	78	63	66	Do.	...	Sky covered with light fleecy clouds during the early part of the day after noon gloomy, rained for 3 hours during it, a heavy dew fell during the night.
18th	61	81	89	70	64	Do.	...	Do clear, the early part of the day, threatened rain in the evening from the westward.
19th	60	69	85	71	65½	Kaydaymoolie	...	Rather cloudy during the day, strong westerly winds accompained by some thunder and threatening rain towards the evening
20th	61	71	93	72½	68	Do.	...	Clear and serene sky during the greater part of the day, strong westerly winds, slight rain in the evening.
21st	66	68	91½	72	69	Do.	...	Clear, excessive dew during the night and threatening rain in the evening the two previous days excessive thick Fog in the morning did not clear up till 9 A. M.
22nd	66	70	86	70	68	Do.	...	Do. for some part of the day, strong westerly winds, heavy rain from 2 to 3 o Clock.
23rd	64	78	84	72	66	Do.	...	Clear sky most of the day. Heavy dew in the night, slight
24th	64	69	87	70	66	Do.	...	rain from 1 to 2 P. M. Heavy fogs in the morning. Sky covered with white fleecy clouds, strong westerly wind during the day thick fogs in the morning some dew during the night.
25th	60	75	100	81	78	Kayraytay Ookudu	...	Do. clear and serene, calm, slight dews towards morning. This village is situated below the ghauts heavy Hail shower here.
26th	71½	75	85	69½	68	Veerajenderpett	...	Clear in the early part of the day, strong westerly winds thunder and threatened rain towards the evening from the west ward.
27th	61½	67¾	90	71	69	Do.	...	Cloudless, heavy dew in the course of the night brisk westerly wind.
28th	63	76	88	72	69	Do.	...	Cloudy and gloomy most of the day rained from half past 3. till 5 P. M. from the west.
29th	67	76	92	72	69	Do.	...	Clear strong westerly winds, a hail shower of some continuance
30th	62	69	89	68	66	Do.	...	Generally clear dew towards the morning rained, most of the night.
31st	65	81	85	68	68	Berrunany	...	Cloudy and obscured, light winds, rained this evening from 5 to 7 o'clock, from 10 A. M. to 12. 91¼ °

APRIL 1817.

Date.	Thermometer. Hours of Observation. A. M. 6	8	P. M. 1	6	10	Places of Observation.	Remarks.
1st	64	83	87	0	71	Birrunany.	Clear, westerly winds from 10 A. M. to 12., 89°.
2nd	0	72	70	71	85	Veerajenderpett. ...	Cloudy, light-winds westerly, rained from 10 A. M. to 1 and threatened all day.
3rd	64	71	91½	64½	64	Do.	Clear during the early part of the day, light winds, rained from the westward without intermission from 2 P. M. to 5 P. M.
4th	64	68½	89	68	65	Do.	Heavy dew in the morning, strong westerly winds, sky obscured, the latter part of the day rained from 3 to 5 P. M.
5th	64	71	94	68	66	Condangayray.... ...	Clear the greater part of the day, dew in the morning, cloudy towards the evening from 1 P. M. to 3 P. M. 94°.
6th	64	76	83	70	65	Muddukayray. ...	Serene sky, light breezes. The clouds collect towards the westward in the evening several hail showers have been experienced within the last five or six days.
7th	59	82	82	69	65	Do.	Clear, calm.
8th	59	76	78	71	68	Do.	Rather cloudy, light winds, continued thunder in the evening and rained along the tops of the ghauts.
9th	64	83	83	70½	68	Do.	Sky partially obscured, threatening rain towards the evening, much thunder.
10th	65	82½	81	70	67	Do.	Cloudy light winds, evening threatens rain.
11th	60	80	87	73	65	Do.	Day cloudy, extremely calm, and disagreeably close.
12th	65	81	80	68	66	Do.	Cloudy and gloomy, most of the day light westerly winds, from 2 to 3 P. M. a violent hail shower.
13th	63	79	91	70	66	Do.	Alternately cloudy and clear partial breeze.

14th	67	80	78	68	68	Do.	...	...	Cloudy, westerly winds, a continued series of light showers during the day.
15th	64	84	85	71	68	Do.	...	...	Sky obscured, gentle westerly winds, close.
16th	58	84	76	71½	68	Do.	...	...	Cloudy and gloomy all day, thunder and threatening rain in the evening.
17th	58	86	81½	72	68½	Do.	...	...	Cloudy, light westerly winds.
18th	58½	83½	89	73	68	Do.	...	...	Alternately cloudy and clear, this day, has been excessively close, thunder and threatening rain in the evening from 2 to 5 P. M. 89.°
19th	56	76½	90	70	67	Do.	...	...	Clear and serene, light westerly winds.
20th	61	63	82	68	66	Do.	...	...	Occasionally cloudy, rained a little in the course of the day.
21st	61	90	79	66	63	Do.	...	...	Clear in the early part of the day, much thunder and rained with excessive severity from 4 to 6 P. M.
22nd	64	86	75	69	68	Do.	...	...	Cloudy and gloomy, threatening all day, rained slightly from 9 to 10 A. M.
23rd	59	86	79	72	64	Do.	...	...	Gloomy, excessively hot during the early part of the day, it being from 8 A M. till 12, 88°, rained with occasional intermission from 1 to 6 P. M.
24th	59	82	82	70	67	Do.	...	...	Clear light, westerly winds, dew becomes considerably more moderate.
25th	61	82	81	70	67	Do.	...	...	Clear and serene, the early part of the day westerly winds, thunder and slight rain during the evening.
26th	69	82	84	72	68	Do.	...	...	Clear, light westerly winds, evening a little threatening.
27th	70	84	80	74	72	Do.	...	...	Cloudy, rained from 2 to 3 P. M. excessive thunder in the evening.
28th	72	84	85	72	71	Do.	...	...	Gloomy all day, thunder and threatening rain in the evening.
29th	66	84	83	72	70	Do.	...	...	Morning clear, latter part of the day excessively gloomy, westerly winds, thunder, rained a little in the course of the day and the evening.
30th	67	85	75	70	69	Do.	...	...	Gloomy, sun, obscured all day, rained at intervals during the course of it.

MAY 1817.

Date.	Thermometer. Hours of Observation. A. M. 6	8	P. M. 1	6	10	Places of Observation.	REMARKS.
1st	66	85	75	71	62	Muddukayray.	Gloomy all day, slight shower in the course of it, excessive rain during the evening.
2nd	63	83	76	71	62	Do.	Do. much thunder and threatening rain in the evening.
3rd	62	82	75	69	67	Do.	Clouded sky, a little rain fell in the course of the day.
4th	63	73	82	69	68	Do.	Cloudy and obscured, excessive heavy dew towards morning.
5th	58	82	82	75	73	Do.	Early part of the day clear, obscured towards the close of it, and excessive rain from 6 to 8 P. M.
6th	63	73	77	65	64	Do.	Cloudy, rained hard from 1 to 2 P. M. also in the afternoon from 6 to 7 P. M.
7th	58	76	81	69	67	Do.	Do. light showers throughout the day
8th	64	73	69	66	60	Do.	Gloomy, all day excessive rain occasionally accompanied by hail from 10 A. M. to 3 P. M.
9th	64	74	85	71	67	Do.	Sky obscured with clouds, light rain for a very short time during the day.
10th	65	75	77	70	68	Do.	Much thunder and gloomy, weather continues very threatening.
11th	64	79	79	69	67	Do.	Cloudy, slight rain in the early part of the day, extremely violent from 7 to 8 o'clock.

12th	66	74½	81¾	68	68	Do.	...	...	Do. threatening as yesterday.
13th	65	77	81	71	68	Do.	...	...	Sky comparatively clear and serene, much thunder in the course of the day.
14th	67	72	73	66	64	Do.	...	...	Cloudy, rained with excessive violence from 2 till 6 P. M.
15th	63	70	77	66	67	Do.	...	...	Gloomy and cloudy, rained most of the day.
16th	64	71	75	69	64	Do.	...	...	Cloudless light agreeable winds.
17th	64	76	79	69	66	Do.	...	...	Comparatively clear, light breezes.
18th	65	71	75	69	65	Do.	...	...	The early part of the day clear, but cloudy and drizzling rain from 4 to 6.
19th	65	67	75	68	65	Do.	...	...	Cloudy, drizzling rain some part of the day.
20th	62	71	79	66	60	Do.	...	...	Sky obscured, rained from 6 to 10 P. M. humid atmosphere.
21st	63	70	79	68	67	Do.	...	...	Cloudy all day, severe rain from 2 to 3 P. M.
22nd	63	72	74	65	65	Do.	...	...	Gloomy, severe rain towards the middle of the day.
23rd	63	72	79	66	65	Do.	...	...	Clear and serene most of the day, sky over-cast towards the evening.
24th	67	73	89	70	65	Do.	...	...	Early part of the day fine, latter part gloomy, and severe rain from 3 to 5.
25th	65	71	82	71½	68½	Do.	...	...	Comparatively clear during the early part of the day, slight rain towards the evening.
26th	62	75	81½	71½	70	Do.	...	...	Clear most of the day, a severe storm accompanied by violent rain from 8 to 10 P. M.
27th	63	75	75½	69	67	Do.	...	...	Cloudy and gloomy, light winds, threatening.
28th	64	70	79½	70	65	Do.	...	...	Clear during most of the day, but rained with excessive severity during whole of the night.
29th	63	74	77	76	69	Do.	...	...	Cloudy, slight rain during the day.
30th	67	72	78	76	66	Do.	...	...	Sky covered with dense clouds, atmostphere humid, and has been so for the whole of the month, rained during the night.

MEMOIR

OF THE

CODUGU SURVEY.

PART II.

A general sketch of the physical structure, geography, and superficies of this Territory having already been given, no further illustration on these points will now be necessary. Codugu is not so familiarly known as its contiguity requires, or at least may render it desirable, and there are some circumstances with regard to this Alpine tract, arising more from a peculiarity of features than either its magnitude or value, that may justify a few comments in addition to those, that have already been offered.

Denomination.

The whole of the possessions of this state are known under the designation of Codugu Male, a name in the first instance, only applicable to the more mountainous parts comprized in Codugu proper; the meaning of this denomination is now uncertain or forgotten, a probable etymology would give it as "country * of the million of Hills" and its surface would certainly favor the derivation.†

Aspect.

Enough has been said of the aspect of Codugu, to shew that its general character exhibits an endless labyrinth of hills swelling into mountains, and

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* Codye is I believe Malleallum for a crore, Male is a hill.

† It is said to have been known anciently under the name of Tankona (*Vide Buchanan's Mysore 2nd Vol. page* 304.) The natives are not aware of this denomination.

sometimes breaking into precipices; approaching the west, the valleys which these wilds enclose, become more steep, and its elevations bolder. The whole of this rugged tract is shaded by interminable woods, giving it all the wildness of an American forest. It seems formed for a separate state, presenting when contrasted with the champaign country on its Eastern borders, nearly as remarkable a division in natural, as the mountaineers inhabiting it do in moral geography.

Forests, &c.

The woods of Codugu deserve a moment's remark, they are infinitely superior in point of extent, density, age, and stature to those of Bullum and Wynaad: indeed it may be said that every species of vegetation attains a degree of luxuriance if not rankness, quite foreign in the neighbouring countries; both flowers and blossoms have a brilliancy and variety unknown in the plains, and many of the wild plants possess a share of aromatic qualities, both as to odour and flavor. Amongst the numerous description of Gum-trees, the Gamboge is said to be found. The Raspberry, and Blackberry are seen in abundance amongst the hills. The foliage of these vast forests is extremely exuberant, and but slightly deciduous, refreshed by constant dews, it retains perennially the bright tints of vegetation. With such a soil, and in the climate of the more elevated parts, there is every reason to suppose, that the vegetable productions of more frigid regions could be successfully naturalized. *

Scenery.

The elevated chain of ghauts, cannot fail by their great height and solitary grandeur, to affect the observer who looks down from this vast Appenine on the fertile province of Malabar spread beneath him, the landscape however is not generally interesting, it has more of a savage wildness than anything of a picturesque nature, every prospect is made up of hills and woods, but the sylvan scenery of this Alpine tract,

* An oak planted at Muddukayray in one of the Rajah's gardens though no particular care has been taken of it, is thriving most luxuriantly. The fertility of the soil has been before mentioned, the medium of sixty three ears of rice taken from different villages in various districts, gives 114 grains as the average amount in each year, this only applies to the upper country.

though embellished by the lively green of perpetual verdure, receives no variety from art, nothing interposes to diversify its sameness, the inhabited parts are enchased in the forest, or buried amongst clustering hills, the prospect wants the relief of contrast, and the eye is fatigued with the uniform wildness that reigns.

Climate.

The accompanying Meteorological Table will enable some idea to be formed of the general temperature throughout this country. The observations (in making which nothing was neglected that could ensure their accuracy) have been necessarily taken at different places, some general conclusions however may be drawn from the table now presented. The situation more than the extent of this principality, necessarily includes a variety of temperature, presenting simultaneously that of different climates.

Of the upper country.

The Northern parts of the upper country, in which the hills are more elevated and partially open, enjoy moderate temperature, and where the circulation is not impeded by woods a clear and tenuous air; along the greater part of the Eastern boundary, which is comparatively flat and one immense tract of forest, the climate is by no means so favorable, alternately damp and hot, drenched by dews or parched by an ardent sun, the vapours it exhales remaining for a considerable time before they are dissipated, furnish a cause sufficiently active to render the atmosphere of those parts injurious. It may, however generally be said, that the upper country when its aspect is considered, enjoys a tolerable climate. The elevation of its soil and water, renders it comparatively mild, but except the higher parts rather humid. Its extensive forests retaining a perpetual verdure, assist in producing a moderate temperature, the diversities of its surface however necessarily cause varieties in it which are considerable and more remarkable in the vicinity of the larger hills. The table

Of Muddukayray.

on which Muddukayray lies is subject for some months in the year to excessive high winds, and indeed is never quite free from them, but any slighter inconveniences they may cause, are fully compensated by the agreeable coolness, and delightfully pure and elastic air which they superinduce, and which

during October and the three succeeding months, recall the remembrance of an European atmosphere.

Of the districts below the ghauts.

This immense ridge of hills so remarkable in the natural History of Hindustan, appears a barrier raised by nature to divide climates; while the districts above enjoy a comparatively mild temperature, those below the ghauts from November to May are burned up with a torrid heat; its violence is somewhat allayed in the more Western parts from their proximity to the sea, but Umr and Soolecay situated immediately at the foot of this range of mountains, where those refreshing breezes do not penetrate, experience all the violence of a scorching sun with nothing to moderate its fervor; this extreme heat promoting excessive evaporation, and loading the air with miasmata arising from putrid vegetable matter, renders these districts unhealthy.

Seasons.

The seasons throughout this territory are the same as those experienced on the coast of Malabar and Canara, they may be divided into two—the rainy and dry. The north-west monsoon sets in generally at the commencement of June, and the rain descends in torrents with but occasional periods of intermission, for the three succeeding months, during which time the country is buried in dark and gloomy vapours, frequently rendering the sun (it is said) for weeks invisible.

The south-east monsoon impelled by the prevailing winds, makes its appearance in October and November, it is however, by no means violent, it raining only at intervals during those months; from the commencement of December to the end of February no rain falls, and the sky is seldom obscured by clouds. The sun becomes more powerful during this period, and the verdure of the opener parts disappears for the three succeeding months, the heat gradually increases, tempered however by strong western winds, and a constant succession of showers. To conclude, the dry season may be considered as beginning in December and ending in May; and the remaining six months as the rainy one.

Estimation of climate as to salubrity.

The climate in a general sense (with some local exceptions) cannot be considered as unfavorable to the human constitution; with a sky and temperature varying only with the different seasons, it possesses but in a slight degree (although bearing a great conformity in physical circumstances) those injurious qualities for which that of Soanda is remarkable. The hot months are considered the most insalubrious, the rains it would appear precipitating the noxious vapours; the monsoon is not at all injurious to the natives, but is represented as being uncongenial to foreigners residing in the country during the continuance of it. Indeed the climate is said to be extremely unfavorable (as a permanent residence) to the inhabitants of the plain, and nearly as much so to those belonging to Malabar and Canara; of the large number that were transplanted by Tippoo to replace the ancient inhabitants, and those who during the various wars were forcibly carried off from Mysore and fixed as cultivators in Codugu, no large number has survived the change, the extreme humidity caused by the rains with which the country is deluged for a part of the year, in the course of a few seasons generally affected the inhabitants of the open country who have been necessitated to settle here; and in like manner, the native of the Western coast unable to withstand the transition from the warmth of his own atmosphere to the cold and heavy dews which for some months, he must experience amongst these hills, never becomes completely inured to the change of temperature. The indigenous population (who are represented by their neighbours as possessing some of the amphibious qualities of their Buffaloes) feel, as has been observed, no bad effects from the violence and long continuance of the rain, or the cold and damp which succeed it.

Diseases endemial ones.

The natives, like most Indians, conceive almost all their diseases to be caused by the waters* they may happen to use, and much no doubt is ascribable to so powerful an agent whose purity is effected by the soil through which it passes. The endemic diseases of the country are

* The account of a hot spring given in the accompanying note may not be unacceptable. I accidentally omitted to put it in its proper place. A hot spring situated close to the boundary (below the ghauts) and within a few feet of the Irruday Holay may merit some notice. A wild mythology that loves to assign every phenomena at all removed from the common course to the intervention of the gods thus narrates its origin:—

however few and not remarkable for their appearances or fatality, the principal one attributable to the influence of the climate is fever, produced rather it is probable, by exposure to a damp and impregnated atmosphere than arising from the effects of water; though the people do not appear remarkable for longevity, the usual term of life does not seem to be circumscribed by the effects of climate, and notwithstanding they are for a great part of the year exposed to the influence of the marshy exhalations arising from the fields on the borders of which they live, they may be called healthy, and subject only to

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Rama and his brother Lutchmun when about returning from their wars in Lunka, proposed performing some religious ceremony on the banks of the Pinswunnir Priajee where it passes Irruday, and previous ablution being required the Subta Rishie were commissioned to make the necessary preparation. These holy personages having purified the place by their prayers, fixed three golden vases, from which flowed a similar number of springs, on the spot now occupied by the reservoir. Rama, from some circumstances indistinctly stated, passed the holy tirut unmindful of its purifying waters. The seven patriarchs, at whose command they had arisen, immediately removed the vases from mortal view, but the spot where they are buried is still indicated, by bubbles marking the spots from whence the springs issue; there are many other miraculous circumstances attending the History of this fountain which it will not be necessary here to relate.

Celebrated as Holy, the spring is visited by a large concourse of people particularly at the jutra or annual feast; to the splendour of its origin however and the reputed sanctity of its waters are attributed all the medicinal merits it may possess. Its fecundating qualities hold the first rank in the catalogue, and this fountain has the character of enjoying the happy prerogative of being a specific in cases requiring its prolificating aid. It also is represented (a virtue of less doubtful reputation) as serviceable in instances of fever, and cattle are said to be much benefited by drinking from its salutary stream.

The bason in which the spring discharges itself is about ten feet square and two deep, it leaves a slight whiteish incrustation on the edges of the reservoir, but is perfectly clear and quite devoid of that ochrous appearance and filmy surface that would indicate its being impregnated with Iron, the water has no taste peculiar to itself, but a sulphurous smell arises from it; this is more particularly remarkable in the earth at the bottom of the reservoir which in appearance and odour resembles wet gunpowder. Copper remaining in it a short time is discoloured and becomes black as if burnt.

The body of water at all times remains much the same, the spring however is remarked to be more forcible and of a higher temperature at the period of the new moon, it continues in this state but for a very short time.

The general heat (which is rather tepid than warm) throughout the year except in the above mentioned instance which I had not an opportunity of verifying, is invariably the same being wholly uninfluenced by the seasons in this particular; numerous small fishes live in its waters, it however destroys those of larger growth.

The Thermometer gives the following results as to its temperature, being the mean of measurements taken during three successive evenings. Atmosphere 76½°, River 78½°, Spring 96½°.

such infirmities as they would be liable to in any other country.* Their doctrine of diseases is by no means complex, and their medical nostrums still less intricate; they consist in the application (principally topical) of a few simples of traditionary efficacy whose properties are not easily reducable to any distinct virtue, their ideas of specifies are confined and fanciful, nor do they seem to possess much knowledge regarding the medicinal powers of plants; before the introduction of the variolus infection they are represented as having suffered considerably from the ravages made by the Small Pox. The contagion seems however now to be pretty generally propagated amongst them.

Soil, Culture, Rural economy.

It is not intended here to retrace the particulars of the mode of husbandry prevalent amongst these hills, the observations previously made on this subject will have given some general idea of it, but the rural economy of the Inhabitants appears to admit of some few additional remarks, and perhaps may serve further to illustrate their situation.

Arable Lands, how occupied.

The arable lands in most instances are tolerably equally divided, there being no great *jagheerdars* or considerable Land-holders; whatever may have been the former state of Codugu in this particular † the troubles to which it had been exposed appears to have had the effect of an Agrarian law in equalizing this kind of property, the cultivated lands are occupied in severalty, but the wood and pasturage within the boundaries of the village (itself a little community) are the common possesions of those inhabiting it. The general extent of the farms in the upper country is not considerable, those of the smallest yielding a hundred and fifty or two hundred, the medium and common sized five hundred, and the largest from twelve to eighteen hundred or two thousand Bhutties.‡ Farms of this extent however are not

* The squalid appearance of the Inhabitants of Umr and Sooleay would lead to a belief that they are an exception to the observation.

† Stones marking the limits of what at some remote period have been Jagheers and which shew them to have been extensive, are frequently met with.

‡ The extreme inconsistency of the information received as to the space occupied by a Bhutty, prevented its area from being ascertained; a Bhutty is 80 Pukka seers.

general and only in possession of the relations of the Rajah or Officers of his Government, to whose situations lands are always annexed.

Stock of a Farmer

The stock possessed by a farmer considered rich, does not exceed seven or eight ploughs at most, those in moderate circumstances have from three to four, the latter may be the average number.

Cattle of an indifferent character.

The defects which pervade their agriculture are it has been seen, equally remarkable with regard to their cattle; these are however rather numerous but of an indifferent breed, a wealthy cultivator will have twenty bullocks and three or four male buffaloes to assist tillage, also fifteen or twenty cows, and a few female buffaloes; the produce of the two latter when made into ghee (boiled butter) forms one of the few superfluities which the Ryot has to dispose of; this and the quantity of manure (an object of great importance) created by so large a herd is the motive for multiplying them to such an extent, as with the exception of ploughing, they are in no other way profitable to the owner or capable of assisting him in his rural occupations.

Servants Prædial and hired ones.

It will be seen that the chief agricultural labours are performed by slaves or prædial servants of whom some account will be given; the better class of ryots generally leave the operations of husbandry to them, merely superintending, as they are not often under the necessity of personally assisting. In Codugu proper the farmer seldom finds it necessary to hire servants. In Yailsowra however it is more common, a laborer receives here for a day's hire, working from seven o'clock till sunset, with some little period of intermission in the middle of the day, two hounees of rice, value about 3*d*; if engaged for the year he gets a blanket, two handkerchiefs, a course piece of cloth, two pagodas and a daily meal of dressed rice at his master's house; if paid entirely in money, he receives something more than six pagodas, a sum exceeding small when it is considered that more than two-thirds of it are required to support him; specie however is rarely given, rice being the general estimate of all labour, and frequently entering into the smaller details of commerce.

Farms in the districts below the ghauts.

The arrangements with regard to farms below the ghauts differ in some few particulars from those above; they are here generally on a large scale, though not more than can be profitably managed by one landlord—their slaves are more numerous, and on them almost exclusively devolves the business of culture. A wealthy ryot will employ from ten to fifteen ploughs;* by far however the greater portion have only four or five, the quantity of stock kept by the cultivator here, is not so great as that common in the upper country. In Poottoor the means of breeding cattle are wanting, as the intense heats destroy for a great part of the year all herbage; Sooleeay shielded by its woods from the effects of the sun preserves its pasturage better and is enabled to rear a greater number.

Areca gardens by whom occupied, what produce.

The Areca gardens which constitute the most valuable kind of heritage in these districts† belong in almost every instances to Brahmins; some few from Higa,‡ but the greater part belonging to Tullava. In these plantations, are reared promiscuously sooparee, betel leaf, pepper and plantains; these articles produced in abundance, meet generally a ready sale; this species of husbandry is very advantageous, indeed the marks of an easy and lucrative cultivation are discernable. The estates of which the gardens form a part, have in most cases grain lands belonging to them; the Brahmins however, incapacitated in some measure by the nature of their religious prejudices from assisting in the more active duties of the cultivator, generally let out this part of their property; the modes of doing this are various:—on mortgage, for a compensation in money, or for a share of the crop; this latter is the most prevalent, the tenant always retaining the largest portion.

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* A Plough is capable of cultivating about 4 moodas or nearly five acres. The mooda is here the land measure and is equal to forty two seers.

† It has been mentioned, that neither the areca nor cocoanut palms will grow above the Ghauts, this is the more curious as the face of the country differs in nothing from Soanda and Bilgy, of which sooparee is at least a staple production: situation and soil apparently favorable for their culture abound, but all attempts made to rear them have been unsuccessful. These Palms sometimes grow, but they are slanted and produce no fruit.

‡ Generally known as the country near Gokuru. This caste are particularly skilful in the management of Gardens.

The grain lands.

The grain lands are in most instances occupied by the Bunter caste, an industrious race who here form the largest class of proprietors; they generally cultivate with their own stock the whole of their estate, or at least only let a part of them out in cases of exigency.

Tenures.

The protracted vicissitudes to which this principality was subject during the reigns of Hyder and his son, the destructive inroads of the former and rigorous severity of the latter, which at one time nearly extirpated or carried away the whole of the inhabitants, appears with them in some measure to have destroyed the remembrance of private property in land, at least that undoubted right by which the proprietor alienates his estate without restriction. The late Rajah on again coming to authority divided all the arable lands amongst his adherents; many of the original owners no longer existed. On the appearance however of such claimants they were invariably reinstated in their patrimony, thus in some measure admitting a right in the soil; such a right however was understood as rather authorized by long custom, than originating from any claim of a more abstract nature.

Private property in Land unknown in Codugu proper.

In Codugu proper the proprietor cannot sell or devise his lands; they have nevertheless generally in a practical sense, every other characteristic of landed property retained by prescriptive right: they are transmitted to their descendants, looked on as an heritage that in justice could not be disputed, and equally valued as if held by a more legitimate tenure, possession rarely fluctuates, property of this nature is subject to no additional imposts, and the cultivator while he continues to pay his proportion of the annual assessment cannot, without a violation of established prejudices, be removed without his consent; such a tenure gives as much of the security of permanency to property as can be expected in a country where the will of the ruling chief is uncontrolled by Law; but the transfer of land by sale or conveyance, without which it cannot be considered as private property, is as far as I have been able to learn in no instance practiced, indeed property of this nature does not often change its possessors, and when it does, the sanction of the chief is requisite, in whom consequently must now exist the abstract right in the soil.

It appears probable that private property* in land was at some distant period more perfectly recognized in Codugu than it now is, conquest no doubt has produced the change that may have taken place in this particular, but the attachment of the people to their fields evince, that the sentiments necessarily attendant on this species of possession have undergone no alteration; all escheats and unoccupied land belong in every instance to the Chief.

But the feelings attached to this kind of possession still exist.

It has been seen that a military tenure is the condition on which the aborigines hold their lands, and the same tenures are generally annexed to such grants as may be made them exempt from almost all burthens, the species of service enjoined by this tenure, is consonant with the habits and character of the people, is considered as a mark of distinction by them, and the services required are rendered with alacrity and promptitude.

Aborigines hold their lands by a Feudal Tenure.

Those districts below the ghauts belonging to this Territory forming part of Canara, though under a different rule, have in common with it. the same institutions. The state of landed property in that province, from which I am led to believe the lower districts differ in no material particulars, is too well known to require here many observations on it. The right in the soil is generally admitted to be entirely vested in the proprietor, (a system of occupancy conducive to every desirable improvement) the rare instances in which he absolutely sells his ground, his unwillingness to make even a temporary transfer of it, and the general solicitude with which landed property is universally regarded, sufficiently indicate the value placed on it.

Tenures below the ghauts.

In nothing is this Principality more remarkable, than the extreme lightness of its land tax, which appears to have been imposed at a period of obsolete antiquity, and, unaffected by the various causes that have

Assessment

* Colonel Wilks speaking of this kind of possession says that it exists in its perfect form in the provinces of Canara, Malabar, and the principalities of Codugu and Travancore.

produced a change in this essential point in the surrounding countries, remained like its Inhabitants, unaltered amidst the revolutions they experienced.

Average of it

It has been observed that the spirit of feudalism does not admit of a burthensome taxation and Codugu would seem to justify the remark. The aborigines hold their lands on an average at an assessment of 10 *per cent.* on the gross produce, this in numerous instances (such being the currency in which services are rewarded and the manner in which the favor of the chief is generally, if not always evinced) is diminished at certain decreased rates, till, possessing a jagheer, the holder is exempt from all demand of taxation; after this manner about one fourth of the cultivated lands in Codugu proper have it is said been appropriated, that is, either rent free or at a very trifling assessment. The ancient adherents of the late Rajah who aided in expelling Tippoo were thus rewarded; there are it will be believed no allodial land, in consideration however of this easy tribute, the proprietor is liable to all feudal and other services he may be called on to perform.

Reduced Assessment Jahgeers &c.

Assessment paid by the inhabitants not Indigenous

Those Inhabitants not of the indigenous caste of the country pay 12 *per cent.* on the gross produce of their grounds, but though entirely exempt from military duties, they are obliged to discharge numerous personal services and servile labours to which the former are in no instance subject.

That levied on the Ceded Districts

The benefits of this easy land tax paid by the rest of Codugu has not been extended to the districts ceded by the Company in 1804, which in this important particular remain in the same state as they were at the period of the transfer, and consequently they are assessed at a rate considerably beyond the other parts of the country; similarly situated with at least a portion of their neighbours, this inequality produces none of the bad effects that might be expected to result from such disproportionable burthens.

It must be observed that the manner in which the assessment is made, tends to increase though not nominally, the proportion that has been stated as paid by the Ryot. In Codugu proper it is on the principal of the produce which the ground yields, and in the lower Districts the same, but ascertained by the measurement of it, nature of the soil &c. In the former instance in fixing the amount to be levied, the produce is established by the revenue officers on some acknowledged principles, the measure used on these occasions is termed Bhutty, which is universal throughout Codugu proper, and contains 80 pukka seers, every hundred Bhutties produce (each Bhutty is calculated generally worth one Rupee)* is respectively taxed ten and twelve Rupees; the mode adopted must in many instances operate unequally and the standard thus fixed exceeds it is said almost always the quantity yielded; thus a Ryot is taxed as cultivating land to the extent of any number of Bhutties when in reality the actual produce will fall short of the amount specified. I am led to believe that this extreme valuation is very general, and it may perhaps increase the assessment to 6 or 8 *per cent.* still however leaving an ample and liberal share to the proprietor, who in almost every instance cultivates his own lands.

Mode of levying the assessment.

Extreme valuation

The monied rent is only imposed on Wet cultivation† the Ryot sows what dry grain pulse, tobacco &c., he pleases on the high grounds giving to the Cirkar some small proportion of the produce. The tax on gardens, that is those attached to habitations, is paid in kind, each village agreeable to its extent furnishing a certain part of their produce at stated periods, the abundant portion of vegetable and fruits (articles entering so largely into the diet of the natives) thus constantly commanded, together with a large quantity of Rice produced in the several estates of the Rajah, is no doubt the reason that food on all occasion enters into a part of the wages of every description of public and private servant belonging to the chief. If to the Land Rent as has just been noticed be added a tax on Bazar

Tax on Gardens.

* The husk is removed from the rough rice at a loss of about 50 *per cent* this reduces the Bhutty to forty seers the general value of which may be a Rupee.

† Nunjerajputtun is an exception to this observation, the chief produce of this District being the dry grains common in Mysore, the assessment is necessarily leived on them.

shops, and the *Saiee* or transit customs in which are included those duties paid for all articles brought for sale at the different periodical fairs, the catalogue of the fixed imposts as far as I have been able to learn will be closed. It cannot be denied however that the inhabitants of Codugu, independent of the established cess, are subject to occasional irregular contributions, which it is neither easy particularly to specify or limit; these miscellaneous demands must of course be influenced by circumstances, sometimes partial, at others general, but I am led to believe frequent in recurrence; they assume various forms—fines, douceurs, either in money or kind, and personal services do not form the least disagreeable article in the enumeration of such contributions; in fact, they are represented as harassing in no trifling degree, and it seems probable they would be gladly exchanged for any less fluctuating system, though it might entail an increase of the established taxes, indeed, security against exactions equally uncertain, vexatious, and liable to abuse, must be considered as cheaply purchased by any sacrifice of means, at all consistent with comfort. The foregoing remarks it may be observed refer only in a slight measure to the aborigines, but are quite applicable to all the other classes of inhabitants.

Irregular contributions.

Every inducement is held out for the occupation of waste lands; if they have not been cultivated for some time they are exempted from assessment for two or three years, and if cleared from the forest, held rent free for a much longer period. In both cases the settler meets with assistance and the terms are sufficient to reimburse him for the expenses of a new undertaking; notwithstanding these advantages, and the easy assessment to which lands are eventually liable, nothing but extreme necessity induces the inhabitants of the neighbouring countries to seek a refuge in Codugu; emigrations from them into it are nearly unknown. The climate and a general aversion to these mountaineers, and above all a dread and dislike of their Government are objections sufficiently strong to deter them from choosing such a residence.

Inducement held out to occupy waste lands.

The assessment is paid in specie in the four months, succeeding the harvest, and its realization

Realization of the assessment.

is easy and sure. The cultivation is particularly open to the attacks of wild beasts; remissions however are generally made in all cases that appear to call for such an indulgence.

Observations on the population.

A knowledge of the country however minute, will not admit of any inferences being drawn as to the number, however it may as to the density of its population. Indeed the dispersed state of the inhabitants ought to produce a diffidence in even conjecturing as to their numbers; no direct information could possibly be acquired on this point, but the subject is sufficiently interesting to justify a few remarks.

Reasons for believing it to have been more extensive than at present.

Though there are discernable, no monumunts to attest the existence at any remote period of a very enlarged population, there are reasons for concluding it must have been much more extensive than at present. The country retains evident marks of having been at one time portioned out into numerous minute divisions, though now no longer known or scarcely remembered, as such extensive lines or breast works at once displaying the character and perseverance of the people,and perhaps the disposition of the ruler, carried with incredible labour over the steepest hills, is a further illustration of this remark, and indicates a belief that these mountains must have been populated by an industrious and numerous race, and their fertility producing an easy subsistence, a circumstance so favorable to increase, together with their aversion to migrate, will strengthen the idea, that the numbers of this remarkable tribe have undergone considerable diminution.

Causes of its diminution.

Much of this is to be attributed to their wars with Tippoo, who pursued with relentless rigour the extermination of a race he found it so difficult to subdue; nothing could apologize for, or even palliate his atrocities on this occasion, unless indeed, the mandates of that faith which he took such violent means to inculcate, might afford a warrant for such a proceeding. That the efforts of the Sultan in extirpating them were prosecuted in the spirit of implacable hostility, is evident from the circumstance that the chief of Codugu could at one time bring into the field,twelve

thousand* men, but on the renewal of hostilities under Lord Cornwallis in 1792 he was only capable of raising four thousand; the other resources of his country being proportionally deteriorated. † A long continuance of peace has however recovered it in some measure from the effects of the desolation spread by the armies of Hyder and his son, and the population will doubtless be replaced by more tranquil years; it is at present far from exuberant, the late Rajah anxious to remedy this evil, and but little scrupulous as to the means, in all his predatory excursions carried off a portion of the inhabitants, who appear invariably to have formed one of his articles of contribution; the country below the ghauts experienced the effects of his re-populating system, his depredations extended as far as Buntwalla‡, which seems to have been visited with more than ordinary severity. This ardour to increase the number of his subjects led him to discourage the odious custom of Polyandry, he married his subjects to all his female captives, and should they have had the misfortune to lose their husbands, he extended his care to them till he could provide them with others: and took the most rigorous measures to prevent the possibility of emigration.

Measures taken to replace it

There is no means of judging distinctly what proportion the Codugus bear to the other part of the inhabitants, but there seems reason for believing that they may form a third of the population. The extent of country denominated Codugu proper is the only portion occupied by the aborigines, comparatively few of the other castes are to be found in this space. The Northern and Western part of this tract may be considered as tolerably inhabited particularly the most mountainous portion. It continues to merit this character till passing the parallel of Veerajenderpett, thence it decreases in

Proportion that the aborigines bear to the other inhabitants, what parts they may occupy.

* *Vide.* Divomes Narative of the wars of Tippoo Sultan.

† The late Rajah charges Prince Tippoo with having at different periods either destroyed or taken away 111,000 of his people, natives however are never scrupulous on the point of numbers and those here given appear most exaggerated. 12,000 of the families of those who escaped the sword were dragged from their houses and had been kept near Seringapatam, but on the approach of Lord Cornwallis to that place, eluded the restraint in which they had been held, and sought again the safety of their mountains.

‡ *Vide* Buchanan's Mysore.

density, and in the whole of Kiggut Naad is meagre and scanty, indeed to a degree quite inadequate to the cultivation of the arable lands in that district. A large extent along the Eastern boundary is wholly unoccupied.

Yailsowra and Nunjarajputtun by whom inhabited, density of their population.

Yailsowra is well inhabited, principally by the Sivabuctre tribe of whom there are a small number in the vicinity of Soanwarpett. Nunjarajputtun is occupied by the different Hindoo castes common in Mysore, and has a favorable density of population.

Of that of Umr and Sooleeay,

This remark will not extend to the talooks of Umr and Sooleeay, indeed the inhabitants are so thinly strewed over these districts as to give it the appearance of being half depopulated; to a bad climate, indifferent soil, and the ravages of the Sultan may be ascribed this deserted appearance.

Pootoor how inhabited.

The districts of Pootoor adjoining to the latter and stretching to the Western boundary, exhibit a much more prosperous aspect, and present the most compact and dense population of any other part of the country. The Bunter is the predominant tribe in the lower districts. Brahmins however form a large portion in those parts of Punjee, Bullaree and Sooleeay where the areca plantations are met with: the remainder of the population is composed of different sub-divisions of the more impure castes, slaves or prædial servants forming the most important portion.

General density of the population of Codugu.

On the whole this principality is very thinly inhabited, the nature of the country is not perhaps favorable to any exuberance in point of amount, its present numbers however, are below even a medium standard when compared with the capabilities of the soil, and extent of territory and space, which could with ordinary industry, be brought into cultivation; apart however from wars and attached to a soil that so easily supplies their wants, population

must be in a progressive state of advancement; with the exceptions that have been made, it is tolerably and equally distributed over the whole surface.

Its probable amount.

From all the indirect data that has been collected as to the amount of the inhabitants of this principality, I should be induced to fix it at about forty thousand souls, this would give a little more than eighteen to the square mile; a population that cannot be considered but as extremely thin and meagre.*

The opportunities afforded for making those observations necessary to form a just estimate of the character of its inhabitants were extremely confined, and my intercourse too limited to enable me to learn experimentally at least much of their domestic life, or any of those characteristic distinctions requisite to obtain a knowledge of the people. Led however to believe that little is known of this mountainous race (though I pretend not to offer much that could illustrate their history,) a few cursory remarks may present some incidental views of them. In drawing this slight and imperfect sketch of the population of this little state, the variety of its formation may render it desirable to speak of it under separate heads; the indigenous offer the most interesting subject.

Charactor of it.

Of the Indigenous.

Codugu proper is inhabited by a race distinguished in numerous striking particulars from their neighbours, but though presenting in many instances a remarkable contrast with those occupying the plain, the character attached to them is doubtless, the result of the physical circumstances in which they are placed; they are a tribe more from position than genealogy, and cannot be said to be of distinct origin, though marked by many singular peculiarities.

The Codugus for such is the appellation by which this tribe is

* Judging from Soanda (a country remarkable like Codugu in many particulars, which has a density nearly double the portion here stated and affords a good comparison, I should not be inclined to think the standard here given, at all exaggerated.

distinguished* present an anamoly in the history of the mountaineers inhabiting the Western ghauts. They as will be imagined, are totally ignorant of their own origin, nor are there any grounds that could justify much speculation on the subject. It may however be fairly presumed that they are an ancient race. Their country holds out but few temptations to invasion, and its mountains secure it in some measure from the encroachments of conquest, its appearance shaded by immense forests, the marked peculiarities of its population in some of their institutions, appearance, customs, and language, all conspire to stamp with a venerable air this hilly tract and its inhabitants; and while the picture they present naturally leads us to assign them an era of great antiquity, a lively curiosity is awakened as to their origin, which however is involved in an obscurity, that leaves but few traces by which it could be removed; but their early history must be so much the province of hypothesis that it is neither desirable or necessary to attempt it.

Their peculiarities.

Judging from some similarity of language, it may be conjectured that these mountaineers were a colony from Mulliallum, and their affinity in some points to the inhabitants of that country gives strength to the supposition that their descent may be deduced from such a source with some probability of truth. Insignificant in point of numbers, shut in by hills, and without the spirit or temptation of commerce which so much tends to wear off the distinction amongst people, they have remained an unaltered race; and the singular policy of their Government which evinces an anxiety to keep them separate, added to their slight intercourse with the neighbouring countries, and their entire devotion to agriculture, must prevent them from mingling with the general community, and promises to retain long unmixed by foreign shades, the habits and peculiarities that distinguish them.

Probable origin.

It is not easy to say what exact place the Codugus should occupy amongst the Hindu castes. They have generally been received as a division

Caste.

* It is a singular circumstance deriving the denomination of caste from position or rather the name of their country, it is quite unknown amongst the other tribe of Hindus.

of the Nair sect: some resemblance in character has doubtless led to this supposition, which however is quite erroneous, as they have no pretention to rank with the higher classes of the Soodra tribe. They are represented with more appearance of probability, as belonging to the same order as the Tiers of the Western Coast, and consequently must be placed even below the lowest classes of the Soodra division; they nevertheless are not wanting in some of the feelings of the pride of caste.*

Division.

Though known under one general denomination, the Codugus are divided into several communities, but there are only two principal classes, which however in no measure separates them into professions or ranks, all enjoying equal consideration and advantages, the divisions are the Ammy Codugu and Codugus, the proportion of the former is small, perhaps not more than a fourth; they hold the first rank, and diet amongst the Hindoos being the criterion of eminence in such cases, their purity is sufficiently established by their forbearance from animal food; in the practice of this precept they emulate the abstinence of the brahmin and like him wear the janewar or thread, but never officiate as the priesthood. The gradations of society are marked by few distinctions, none enjoying any large share of credit but the chief; those arising from property are not numerous, and from rank or power still less, the condition of the subject is in all cases the same: there is no authority except that given by the service of Government, but this can scarcely be said to form an intermediate rank; in every essential point that constitutes character, all are on a level; but for a short time subject to foreign control, society retains the the stamp of Hindu institutions. but slightly tinged by Mahomedan usages, indeed the character of these mountaineers is

Ranks.

Character of the Indigenes.

* The Tiers dont pretend of to be of the Soodra tribe, but acknowledge themselves to be of an inferior race called Pancorma. *Vide Buchanan's Mysore.* There are so many instances in common, that we might be led to suppose both claimed a similar origion, the Tiers are not particular in point of food, drink distilled liquors, marry after the age of puberty, admit of a plurality of husbands and direct their chief devotion to Bagwutty.

quite that of the Hindu (somewhat stronger marked) and though the shades of it are diversified by natural causes, it is a difference more accidental than specific; with that of their neighbours of course it will be expected to present some dissimilarity in those points that must be influenced by the government and other circumstances to which they are exposed, but it has no distinction in the particulars of prejudices and opinions which accompany it.

The Codugus are naturally sharp and intelligent, but of a crafty disposition, and of a reserved, shy and jealous deportment, with the same propensity to mendacity as all Hindus, and a total disregard to morality: in this instance they are in no measure chargeable with the vice of dishonesty so often the concomitant of falsehood; strangers alike to fraud or theft, they are accorded the merit of being faithful in their engagements, and equitable in their dealings, an abundant subsistence may perhaps have this favorable influence on their probity; they are of hardy habits, active and industrious, and have much of that spirit of enterprize and perseverance in execution, that often characterizes mountaineers; they are remarkable for an almost feudal fidelity, and a devotion to their chief that seems to absorb within its vortex every other duty, and which neither folly nor crime appears capable of weakening, an obedience to his commands appears to be considered as a primary virtue and most imperious duty. It is perhaps difficult to account for this singular adherence to their Prince, at least there is reason for believing it must be considered more as a necessary virtue, than any particular attachment to his person. Hereditary prejudices, the detached state of society, and perhaps above all the events of their history, have combined them into one body in which but little diversity of sentiment or interest prevails; there appears amongst them much of that concord and unanimity that goes to form a clan, and the spirit which influences such an association, is as much towards the chief as the community. Their dissimilarities to their neighbours and other circumstances attending them, promise long to keep alive these feelings.

The most remarkable feature in their character is the martial spirit that animates them; military merit is a quality in high estimation, and courage considered as the first of virtues, they may be said

to be armed almost from their childhood and the feelings attending a profession of them are inculcated and enforced throughout their lives, occupied either as soldiers or peasants, war and agriculture seem their natural pursuits; they leave the business of the merchant and artist to other castes; no evil arises from this union of soldier and husbandman, nor are there many traces of that rough and savage disposition that might be supposed to arise from such a mode of life, and such as often mark the manners of a military class. There are some points of conformity in their characters with that of the Nairs, both, though not soldiers, are devoted to arms, but the Nairs want a sense of personal dignity, and are in other points of view very inferior, cunning, deceitful, and often treacherous and cruel; they are strangers to the gallant spirit of generosity, and delicate sentiments of honor for which these people are celebrated. Those feelings which attach the highlander to his mountains, and that fondness for which subjects of small states are distinguished as having for their country, is here equally remarkable. The Codugus are singular for their local predilections the character of their pursuits and the nature of some of the institutions under which they live, naturally secure their attachments to these wilds.

Education.

Addicted to husbandry their only education consists in acquiring a practical knowledge of it: the numbers whose attainments are of a more exalted kind are almost limited to the officers of Government, and their acquirements are by no means of a comprehensive nature; the body of the people as will be believed are wholly untaught, a circumstance naturally arising from the nature of their avocations, their want of instruction however scarcely leaves room for regret, as the usual results of ignorance—stupidity, inertness, or an addiction to vice, forms no part of their character; they are unacquainted with anything relating to the surrounding countries, their sequestered situation, raising barriers between them and their neighbours, by whom they are but little known, and this imperfect acquaintance has served but to render them feared and disliked; they entertain but a contemptible opinion of the inhabitants of the plain, and the sentiment as usual in such cases, is said to be pretty mutual; to this absence of communication, and unsocial feeling, may perhaps be partly attributed

the habitual distrust with which foreigners in general are viewed by these mountaineers, who thus detached form an insulated community.

Their manners present none of those symptoms of savage life frequently met with amongst the other mountaineers of India, and but few of its excesses, the ordinary domestic virtues are practiced amongst them; their intercourse with each other is marked by an expression of complaisance, and their demeanour is mild; if not courteous, they are in no way remarkable as having the rude nature of highlanders, and their pretensions to civilization, and progress towards refinement, would appear in most points equal to the inhabitants of the plain, from whom generally they are not distinguished by any peculiar or discriminate mode of life. Of the few usages in which they differ from them, their mode of marriage seems to offer the greatest contrast; amongst these mountaineers is observable, the extraordinary custom of a plurality of husbands, a family of several brothers having frequently but one wife; the rise of this singular institution is involved in fable, nor can the imagination fancy a cause capable of producing such an effect. It has been ascribed to want of means, but in no part of India is a family viewed as burthensome, and this would appear an insufficient reason, particularly in Codugu, where the necessaries of life are in great abundance. If however such was the origin, the cause no longer exists, but superstition often maintains local usages after the circumstances to which they owed their birth had ceased to operate;* this custom is deduced by tradition from the five sons of Pandoo the heroes of the Mahabarat.† It is general throughout Bootan, known amongst the Csingalese and said to be traced in several countries from Thibet to Cape Comorin. The Codugus generally marry after the age of puberty; the nuptials of the eldest brother are first celebrated, and the lady in all cases yields a consent to become the wife of the younger ones,

Usages, manners, &c.

Polyandry the custom from whence deduced.

* It could scarcely have arisen from a disparity in the number of the sexes, although it is said in parts of the Peninsula where an accurate census has been taken, an excess of male above the female population has been found to prevail. In the Canara Collectorate containing a population of 396,672, the excess of males was 16,594 nearly one twenty-fourth. *Vide* Buchannan.

† *Vide* Wilks.

who when circumstances will permit are married successively, their spouses being in turn no less accommodating. Each brother has equal claims to regard, nor is domestic felicity interrupted by an unequal division of favors; it is difficult to say by what rules the transfer of them is guided; the indications of the lady's regard however are pretty distinctly evinced, a sword suspended to the door of a chamber shews that her affections for the time are engaged to its owner, and a similar weapon hung opposite to a closed apartment, forbids intrusion; this singular matrimonial system so inverting the idea of Mahomedan bliss, and so repugnant to more civilized usages, though now practised is not so general as it was at an earlier period, and there is reason to hope that in the course of time it may be discontinued. Another connubial usage prevalent amongst these Mountains may deserve mention. This is receiving wives from the palace; the women disposed of in this manner have been in some way or other escheated to the chief who bestows them on his subjects; the brides thus obtained are denominated Circar wives; the custom is still in force and the phrase common.

As to their domestic economy, diet, &c.

It will not be necessary minutely to state the ordinary detail of domestic economy, as practised by these mountaineers; there being but little peculiarity in it; they are rather indiscriminate in the article of diet, and appear but slightly restrained by prejudices in this particular; their principal aliments however are rice, vegetable, and a little dry grain imported from Mysore; the portion of animal food that enters into it, is in most cases the produce of the chase, their woods abounding in game of which they are indefatigable in the pursuit; absence from strong liquors does not appear inculcated by their prohibitory maxims, they indulge largely in the use of them, though not chargeable with any particular excess: artificial spirits is an indispensable article on civic festivals, and deep potations are allowable on such occasions, when all join with equal ardour and devotion.

Amusements.

Though dwelling in so scattered a state they are not remarkable for the absence of social virtues, the nature of their amusements are of a character

sufficiently rude and not such as here to merit much notice, the most remarkable of them is their dance which may deserve a short mention, more perhaps as being a species of recreation quite uncommon amongst Hindoos than in any particular singularity it presents. The performers joining hands form a ring, in the centre of which stand the musicians (always some of the party), a Codugu song aided by the music of some small drums, regulates the movement; the whole party joining at intervals in a rude chorus. Each performer carries a chowree (or some substitute for it) which he moves in unison with his body; this is changed in the second part of the dance, for two small canes, which each strikes against that of his neighbour, always observing due measure, the last movement is much brisker and more animated, this diversion is general, indulged on all occasions of rejoicing, and the spirit of the performance in which all take an active part, indicates the estimation in which it is held; they have no other active games peculiar to them.

Burials. The Codugu burn their dead, but their obsequies are attended by no remarkable forms, the corpse it is said is dressed in its best apparel, decorated in its military habiliments, and after some noisy ceremonies committed to the flames. Posthumous reputation is not unknown, and great merit never fails obtaining, an entrance into the Hindoo Pantheon. The head of a village in this manner is thus sometimes deified. His ashes are collected and deposited in a monument erected on the skirts of the town, it is formed like a house, in the vestibule of which are seats for the accommodation of the villagers, who frequently meet there. Images rude as the structure itself, generally adorn these rustic monuments of departed worth, they are viewed with veneration, and as the Codugu readily enlarges the list of his protectors, receive the same homage as is paid to the Grama Davities or *Dii Lares*.

Religion. The religion of the Codugus is Hindooism, with most of its trifling and puerile mythology. Their ignorance necessarily subjects them to all the illusions of its superstitions, which however here from circumstances have a weaker hold over its votaries; indeed the creed of these moun-

taineers it may be said, is one of large dimensions; their ideas of religion are loose and undefined, nor are they over scrupulous in the performance of those observances it prescribes. In point of ceremonial there is no distinction, and it is here accompanied but by few objects that strikes the senses; their religious edifices being of the meanest structure. The proper deity of the caste is Siva, who under the name of Maha Deo appears worshipped throughout most of the hilly parts of India. Numerous minor ones Gopa, Bagawutty, Coondamma, and a long list of Bootas or infernal spirits share their adoration. Placing but little confidence in lonely austerities, they never become Sunneashees or Birageeş, or indeed never enter into the mendicant tribe; their chief is considered as their gooroo or spiritual director.

Persecuted by the Sultan.

These mountaineers were visited with a more than ordinary share of that intolerant zeal which characterized the last Mahomedan Sovereign of Mysore, the records of the persecution to which both they and the Nairs were subjected form the most disastrous period of their, and most sanguinary, of his history: eclipsing the many enormities by which the reign of the Sultan was distinguished.

The crusading spirit of Tippoo, seems to have led him to consider it an imperious duty to enforce the doctrines of the Khoran, as he extended the limits of his empire; but the inviolable attachment of the Hindoo to his own mild religion, forbade the hope of a voluntary conversion to a new faith, though one, that has been justly characterized as "giving a large scope to the passions of the mind and enjoyments of the body," the polemical animosity of the Sultan could not be appeased, but by an adoption of his own belief, as a substitute for that which he found established amongst these mountains; and as in cases of this nature, the end was considered as sanctifying the means, he resolved forcibly to convert them to it: this resolution was carried into effect with relentless severity, and there is reason to believe, from the rigorous measures pursued in the promotion of so barbarous a design, that the whole of the tribe underwent the rites of Mahomedanism, nor did the Rajah himself escape so degrading a ceremony being forced to undergo a similar initiation.

No remains of the Mahomedan faith found amongst these mountaineers.

Though Tippoo enrolled so many proselytes under the banners of the prophet, he appears to have impressed them with no taste for his doctrines: conversion however voluntary, is generally effectual, and the Hindoo thus shut out from his own caste, becomes a true believer; but the ancient creed amongst these mountaineers does not seem to be of that austere nature as to pass so severe a sentence on those unwilling converts to a foreign belief; all have been received within the pale of their ancient faith, nor are there any relicts observable of their imperfect conversion to the religion of Mahomed, although diffused so widely, and enforced so rigorously.

Person, appearance, &c.

The appearance of the Codugu is marked by no very harsh distinctions from that of their neighbours, they have all the Hindoo features, are of an active figure and vigorous form of body, of the ordinary stature, upright, well made, and with a complexion rather fair than dark, and conformation of person more spare than robust; their exterior generally, admits of but little variety; personal deformity is quite uncommon.

Dress, singularity of the costume.

In nothing are they more distinguished from the inhabitants of the plain than in the peculiarity of their dress; a costume so remarkable excites a curiosity as to the cause and period of its adoption, but nothing is known on these points; one so dissimiliar to that worn by their neighbours doubtless has originated with the Tribe, as the caprice of fashions is unknown amongst a people equally invariable in their customs as modes; their garb (called coopsa) is comfortable and of a much more substantial nature than the Indian one, in general it has a very picturesque appearance though not apparently the most suitable to the country, or the active life of those wearing it, as it is requires to be tied or held up when a quick motion of the body is necessary. It is extremely simple, consisting merely of a large wrapper or shirt, open in the middle and reaching half way down the calf of the leg, it is rounded off at the neck, has long wide sleeves, and is bound tight round the body by a waist-band or narrow sash; a pair of short drawers sometimes is worn under the coopsa. Their turband is of a

peculiar form—large, flat at the top, and covering a portion of the back of the neck, the cap worn over it is an innovation, having been added as a sort of military distinction by the late chief; it is the particular mark of duty and distinguishes ranks by its colours, but has a grotesque appearance, and is not conspicuous for either its utility or elegance.

Codugu is not remarkable for cleanliness.

The Codugus are not observable as exercising the domestic virtue of cleanliness: their women are particularly filthy in their person which is ungraceful, and in no way distinguished by the elegance of contour that usually marks the Hindoo female; their dress is somewhat singular, being tied the reverse of the common mode, this is done in commemoration of some event, or in compliance with some superstitious tradition. The vest is made of strong cloth always doubled, both it and the turband are invariably white, that of the whole is uniform (except a very few, made of broad cloth always presents from the chief) there not being the slightest difference in make, shape, colour, or almost quality, of any rank.

Ornaments, display of wealth, &c.

It is in the Toorung or belt, girdle, sword, knives, and decorations of a similar nature that they discover their pretensions to rank, or riches. Their arms and appendages belonging to them being generally valuable and embellished in proportion to the wealth and station of the owner. They frequently wear the rood-racksha or bead necklace only used by the followers of Siva, are often seen adorned with bracelets made of gold or silver, these in every instance, are the gifts of the chief for some services performed.

Character of the other castes.

Of the other part of the population, but a brief mention will be necessary; they resemble their neighbours in all the chief constituents of character; that of the Hindoo of this part of the Peninsula is much the same or but slightly diversified. Of a gentle and inoffensive disposition, they are distinguished as possessing many amiable and useful virtues, and excelling in all the milder occupations of life, yet

indolent and sensual; all retrospect of the past is absorbed in the present, the enjoyment of which is not disturbed by any anticipation of the future, or anxiety about remote concerns.

Brahmins.

There are scarcely any Brahmins in Codugu proper (the contrast between it and Mysore in the above particular is striking), the qualities for which this class of men are remarkable have here no scope for exertion as all the public offices are selected from the indigenes; indeed, this sacred caste are held in but low estimation by these mountaineers. The late chief it would appear, had no ordinary dislike to them, nor does the present one seem much more favorably disposed; their number below the ghauts is more considerable, but they are there seen as cultivators, deriving a subsistence from rural labors; their manners are simple, and they are more remarkable for the useful virtue of industry, than conspicuous for that pliant and intriguing character for which the caste is so much noted.

Lingait.

The Lingaits like the Codugus, are found only in the country above the ghauts, where they are numerous; they are here seen as cultivators (the greater part belong to this body) or merchants, and are more distinguished for shrewdness and activity in the latter, than perseverance or industry in the former character: they are of the Soodra tribe, and bury their dead, but the sect, so numerous throughout Mysore, is too well known to require an enumeration of the particulars that mark them.

Christians.

A colony of Christians settled at Veerajenderpett though forming but a small part of the population, may deserve a moment's notice. They are about two thousand in number, came originally from the Konken, and appear to have been some of the few who escaped the violent zeal of the Sultan, and sought a refuge in these hills, at the period when he determined on extending the faith of the Prophet over all his dominions, and as is well known, began this fanatical project by the conversion of the native Christians* in it. Those here

* Upwards of sixty thousand Christians are said to have been forcibly converted to Mahomedanism by this barbarous zealot, the execution of this design appears to have been commenced in about 1784.

are under the church of Bombay, a small chapel has been built and its services are performed by an ecclesiastic from that place; the condition of his flock however is far from flourishing, the greater portion of them are employed in the manufacture of arrack,* an avocation that bespeaks the estimation in which they are held. Christianity has impressed no very awful sense of religion on its rude followers, who are subject to all the degradation attaching to a profession of it in Eastern countries; but a small share of the morality it inculcates is observable, and its votaries seem still to retain most of their ancient superstitions; indeed if either the condition or character of these followers of it be taken as a criterion, the most sanguine could scarcely hope much good to result from a more general conversion to its divine doctrines; every tolerance is shewn by the Rajah, and the Priest is in some measure supported by the Circar.

Bunters, some of their customs.

The Bunters form the principal body of cultivators or land-lords in the districts below the ghauts; they are a sect peculiar to Tullava and one of the highest rank of Soodras; diligent, persevering, and of simple manners, they are addicted entirely to agriculture. They are divided into two sects: the Jain who is ranked amongst the Chettry tribe, and who practices the abstinence of the Brahmin, and the Masady Bunter, who lower in rank, and less fastidious in diet, indulges himself in the use of ardent spirits; amongst them like the Nairs, filiation is reckoned from the nephew by the sister's side; this line of kindred is not chosen because the real father is equivocal, but it would appear to be in compliance with immemorial custom, and the usage presents a remarkable example of the powerful influence of manners and prejudices, over opinions and feelings.†

* From Rice.

† This line of affinity is derived by tradition from one of the "Pandoo Princes who conquered Canara, he was the son of the king's sister and from that circumstance is said to have established the line of hereditary descent in the conquered country in the nephew by the sister's side." *Wilks.*

The practice however singular was not unknown in other countries, it was common in Africa, see Charlevoix, and it appears to have been at one time prevalent amongst the ancient Germans. Tacitus tells us "The relation of the sisters, children to the maternal uncle is said to be the strongest tie of consanguinity.

Lower classes.

There are numberless other caste divisions of the Soodra tribe who form the large body of minor farmers and cultivators; they are equally industrious, orderly, and laborious, but are distinguished by no peculiarities from the same class of men in the neighbouring countries.

Musselmen.

Of the numerous Musselmen whom Tippoo settled amongst these hills on the expulsion of the ancient inhabitants, but a few now remain; and of these scarcely any are cultivators, being generally employed as peons or servants; some Maupeelays are found in the district below the ghauts.

Koodiaroo a rude Tribe.

A rude tribe called Koodiaroo are scattered thinly throughout the woods; they are nearly in a state of nature, and have but a trifling intercourse with the more civilized inhabitants; they occasionally cultivate the tops of the higher hills and employ themselves in extracting the juice of the palm tree, and collecting wild honey, yams, &c. The manners of these savages are inoffensive, and their number is very limited.

Mendicity, Vagrants, &c.

Mendicants are rarely seen, and Vagrants of any description are scarcely ever met with.

Prædial slavery.

The lower class of inhabitants, or those dedicated to the severer labours are slaves (*Adscripti glebæ*). Prædial slavery exists in a greater or less degree throughout all the possessions of Codugu; the wretchedness of the lower classes bears a melancholy contrast with the comparative comfort of their masters: born in a state of vassalage the most degrading, this unfortunate race is condemned to a bondage the most oppressive, and from which there is no hope of escape.

Those consigned to it, their situation, value, &c.

The caste of people consigned to prædial slavery in Codugu proper are known generally under the term Yerravaru. This tribe appears to have originally come from Mallialum, and though ranking amongst the lowest class of Hindoos, is considered on this essential point as superior to the Whoolairoo, the Pariahs of the Western Coast. Annexed to the soil, they are viewed as property equally with the land they till, and like it considered as patrimonial inheritance; the landed proprietor possesses generally an equal pro-

portion of both sexes, and the children in most cases being in the same condition with the parents, there are strong motives inducing him to promote marriage. The number of his servants will of course be in the ratio of his means. Three or four may be the medium possessed by a Ryot, although it is by no means uncommon to see that number increased to eight or ten, they are employed principally in the cultivation of rice, and live in huts near the fields where they carry on their work; connected by some ties to their masters, they are rarely transferred from one to another; conveyance by sale though in some instances practised is by no means general; a slave if young and well capable of labour is valued at about seven Pagodas, which sum is increased if he be married and has a family; the dominion of the owner over their persons is considerable, but his own interest is too much concerned to admit of its being exercised with any great severity; they receive no pay, are allowed but little clothing, and frequently a meagre subsistence.

Appearance of the Yerravuru.

The person of the Yerravuru is diminutive, his complexion dark, and his whole appearance carries with it an air of wretchedness; his garments consist of a scanty cloth bound round his loins, he wears no turband, and his hair (rarely cut,) tied in a knot on the top of his head gives him a wild and savage aspect; among this race many were observed whose conformation bore a remarkable resemblance to that of the African: their thick lips and compressed nose, though both these features were considerably softened, rendered the analogy so singular, that enquiries were made as to their history, but no satisfactory information regarding it could be obtained.

Prædial slavery below the ghauts, observations on it.

Prædial slavery in the districts below the ghauts, differs but in few particulars from that above; it is general throughout Canara. The numbers here condemned to this state of servitude are very considerable, and are in a state of degradation the most complete; themselves the object of universal contempt, they are divided into three classes, each considered baser than the other; holding the last place in society, they are employed in its meanest offices, and led out to work with the cattle; they are looked on as below the animals who share their toils, they possess no lands of

their own, but the cultivation is carried on almost entirely by them. From three to five may be the number possessed by a proprietor of a small estate. Though it cannot be said that they are treated with severity, the general tenure of their existence subjects them to great hardships; they are rarely sold, but are frequently given as a security for money borrowed, this is the most general mode of transferring the usufruct, and one above all others likely to produce the greatest wretchedness: the mortgagee has the benefit of their services for the time and this is considered as equivalent to interest; the value of a slave here being trifling as has already been mentioned.

Person of the Whoolairoo.

The physical appearance of the Whoolairoo is materially affected by the privations attendant on his mode of life; his complexion is of an exceeding dark hue: a scanty diet and coarse fare, renders him puny, squalid and diminutive, although he is sometimes capable of undergoing great fatigue.

Remarks as to this kind of rural vassalage.

The class of people just described have scarcely any idea of a future state; religious ceremonies however are not unknown amongst them, as they are sometimes seen to adore a rude stone, set up as a visible representative of the Deity. The state of prædial slavery here traced, has some conformity with that species of rural vassalage yet known in Poland and parts of Russia. The institution of castes however which places the servant at such an immeasurable distance from the master, leaves no room for the comparatively easy condition that may exist, where there is no such distinction to separate them. The Codugus and other inhabitants do not treat this race with the same abhorrence shewn them by the Nairs; they are allowed to approach them on all occasions, and contact is not supposed to carry with it defilement.

The Prædial servants of the cultivator obliged to perform the business fo the Circar.

The servants of every ryot are held at the disposal of the Circar and their services given, as a right generally admitted. Each cultivator supplies a certain number in proportion to his means, and the Parputty of the Naad is charged with all

arrangements regarding them. Every district furnishes a successive relief within prescribed periods, and fifteen days is the time dedicated by each individual on these occasions to the Public service; this requisition extends to the district below the ghauts. The body of labourers thus always collected is generally employed at the capital, where works of some description or other are constantly going forward. No compensation is given to the owners of the servants thus employed; a portion of them are termed kooshee or voluntary (a great misnomer) and consequently get no wages, the remainder are paid at a very low rate: while employed they are fed by the Circar. This system presses with considerable severity on both masters and servants, particularly the latter, who feel and consider it a serious evil; * and there are numerous other instances in which the one is obliged to give, and the other to perform, the business of Government without any remuneration being received on either part.

Adds materially to the wretchedness of his lot.

That this mountainous tract should have a dialect peculiar to itself is a phenomenon deserving some remark: the attainments of a philologist would be necessary to enter into those enquiries which so curious a subject deserves; no attempt will here be made to investigate its Etymology but perhaps a few brief remarks may be desirable.

Luanguage remarks. on it.

The dialect spoken amongst these hills is known only to the Codugus, its use consequently is limited to a few people and it cannot be considered as the channel of intercourse with any but themselves; there is no data by which to establish its antiquity, nor can scarcely a well founded conjecture be formed as to the origin of it, unless from the apparent affinity it bears to the Mallialum, we are entitled to conclude that it is most probably derived from it, and that the alterations it has undergone have been caused by the detached and ignorant state of the society amongst whom it prevails.

The language of the Codugus has much of the harsh and disagreeable sound of the Malabar spoken on the Eastern Coast, it is unwritten and

That of a rude people.

* They are frequently to be seen in flocks of twenty or thirty sometimes more, going to, or returning from Circar work, and their wretched appearance cannot but excite pity.

like most oral dialects scanty and meagre; there are but few abstract terms, and even the names of objects of sense are borrowed (somewhat modified in the use) from other tongues. In short it appears evidently that of a rude people, and has no claims to be considered as a primary language. Indeed from its similarity to the Mallialum (a knowledge of the one implying some acquaintance with the other) there is but little doubt that it may be classed as cognate with it; it is however indebted to the Canarese and has many terms in common with the Tamil; in fact it may be said that the dialects spoken in the countries all around are accessary languages: the significancy of the words borrowed undergo but little change, though somewhat altered in the pronunciation.

Has no peculiar alphabet.

Having no alphabet, the Canarese character is always used, and their own or that language written indifferently; the Native Officers of Government, whose attainments alone reach thus far, comprehend both perfectly: the former is used in all internal intercourse, the latter necessarily is the medium in all external connections, and may in some measure be considered the language of business the correspondence of the court with other Governments is in Persian. Canarese is generally understood, as also Mallialum but more imperfectly. There are no traces of the Hindoostanee that may have been introduced by Hyder's conquest.

Time how divided.

The division of time and the arrangement of the year, is similar to that prevalent in Mallialum, whose calendar is the one that adjusts it; the Era, however is different. The inhabitants of the Western Coast dating from that of Parrasaramma, while that acknowledged here is the Calli-ugue; the distribution of the minuter periods of time is after the native mode, at the capital however the day is divided in the European manner: the names of the months no doubt originally the same as those of Mallialum, have some of them been slightly altered, others entirely changed. The following table shews the months, together with the European and Mallialum corresponding ones:—

MENOLOGICAL TABLE.

1816 and 17.

Codugu Months.	Mallialum Months	Dates.	European Months	Dates	Codugu Months.	Mallialum Months	Dates.	European Months	Dates
		1	September	14			1	March	12
Kunneea	Canni	18		1	Meeneear	Mina	21		1
		31	October	14			30	April	10
		1		15			1		11
Tooleear	Tulam	18		1	Yeddi-meear	Mayda	21		1
		30	November	13			31	May	11
		1		14			1		12
Birchiar	Virchica	18		1	Candeear	Ayduma	21		1
		29	December	12			31	June	11
		1		13			1		12
Durmeaar	Danu	20		1	Andray	Maytuna	20		1
		30	January	11			32	July	13
		1		12			1		14
Mariar	Macara	21		1	Kukkeera	Carcataca	10		1
		29	February	9			31	August	13
				10					14
		1					1		
Coom-beear	Cumbha	20		1	Sineear	Singhium	19	September	1
		30	March	11			31		13

Arts, Imperfect state of, &c.

The arts are in the rudest state of simplicity, nor do they ever appear to have been in a greater degree of advancement; the handicraft occupations of their neighbours are not generally practised though they have abundant leisure for so doing. The Codugus are unskilled in all useful inventions, and exhibit no ingenuity; indeed they are averse from disposition to any sedentary employment; in a primitive

state of society their actual wants are soon supplied, and they know none of those desires which alone can encourage the promotion of arts and advance civilization; they have however kept progress with the wants of the people, who are quite satisfied with such accommodations as the rude industry of the few artificers amongst them can furnish: of these few, none entirely devote themselves to any particular trade, relying more on their labour as cultivators than on their skill as mechanics.

Manufactures nearly unknown.

Manufactures of any description are almost unknown in Codugu; the arms of every kind with which the indigenes are furnished form the only exception to this observation, as they are fabricated within the country; most of them however are given by the Rajah, who retains about him some excellent artificers; the agricultural instruments are of too rude a structure to require much dexterity or knowledge in the formation of them.

It will be believed that but little skill or taste can be employed upon their houses, and that no great share of architectural ability is necessary for the erection of them: their style and mode however is equal to that of their neighbours, but they must be considered as deficient in the business of carpentry, in which from the abundant supply of timber which their woods afford them, it might be supposed that they would exhibit some skill.

Of their agriculture.

Of their agriculture—that first and most useful of arts—a sketch has been given; like the other parts of India, it admits of great improvements, and if a large surplus produce be a criterion of the success with which it is managed, a favorable idea must be formed of their skill in it: but this abundance is attributable to the richness of the soil, not to the exertion of the cultivator.

Commerce.

Codugu affording in abundance all those necessaries of life that are of primary utility, produces some superfluities valuable in a commercial point of view. Though some parts of it are in point of locality well

situated for carrying on an advantageous traffic, many causes operate to confine its commerce within a very limited channel.

Obstacles to it.

Carriage so necessary to the existence of trade, is attended with numerous impediments; roads of the first necessity to its extension, and indeed a great means of improvement in every respect, are scarcely passable, and tend to render transport difficult, both as to internal and external circulation; a large portion of the population is averse to trade, fixed to the spot they cultivate, they know but little of its activity or intercourse, and feel neither its interests nor necessities. The few wants arising from the social connections which such a state of society render indispensable, are easily supplied; satisfied with the produce of their soil, which gives them no variety of superfluities to dispose off, they do not possess the means to procure, nor have they the taste how to enjoy foreign commodities. The monopolizing spirit of the chief adds to those natural obstacles which oppose an extended commerce, the few more precious articles of merchandize being entirely engrossed by him.

Internal traffic, periodical markets.

The internal traffic is carried on through the medium of periodical markets; this species of fair is common in Mysore, and differs in no particulars from the hauts of Bengal. The people bring the produce of their farms and woods—rice, butter, ghee, honey, betel nut, (from below the ghauts) gram, (from the more open parts) poultry, fruits and vegetables of all kinds, and a variety of condiments much used in their diet; and receive in exchange steel, iron, and the various implements of that metal required in husbandry, coarse cotton cloth, gunnies, cumblies, and the dry grains common to Mysore, saltpetre, betel leaf, tobacco, jaghry, also some date toddy. From Tellicherry, they get coarse blue cloths, dates, cocoanuts, oil, salt and salt-fish; these fairs are well supplied, and the poorer inhabitants generally barter one commodity for another, having but little specie amongst them.

Periodical markets such as have been described are necessary in a country where there are no towns, and with a population so scat-

tered. The districts below the ghauts, though in these points similarly situated, have no such institutions. The various religious festivals that occur at the different places of worship being almost invariably accompanied by a fair, compensate in some measure for their absence.

Marts, Veerajenderpett, &c.

It has been seen that Veerajenderpett is the only mart of consequence in the country; situated on one of the principal roads in this part of the Western ghauts, its locality as a thoroughfare renders it particularly well calculated to unite many commercial advantages, and would serve as an *entrepot* for the merchandize of both Coasts; at present, however it is a place of very secondary consideration as to any general commerce. Muddukayray surrounded by hills and difficult of access is unfavorable for trade, and indeed can scarcely be said to possess any.

Exports.

Rice—the principal product of the country, is its chief export; as far as I have been able to learn about fifty thousand bullock-loads of it are yearly exported into Mysore, but the largest quantity goes to Malabar and Canara; the extent of country from Mangalore to Tellicherry receives a constant supply. Fifty thousand bullock-loads are annually exported to each of those places, and almost all this is the property of private individuals; salt and money are taken generally in return.

Character of the Codugu rice.

The rice grown amongst these hills is said to be comparatively tasteless, and of a coarse and large grain; it is however imported for the consumption of the inhabitants of Malabar and Canara, who find it profitable to export a great part of that produced in their own districts to Bombay, the Gulf, and the Red Sea. Tellicherry and Mangalore are the chief ports from which it is shipped. The Codugus are no carriers, the people of Mysore and Mallialum bring their own carriage for what they may require. The most favorable period for the purchase of rice is immediately at the commencement of the harvest in the end of November or beginning of December; from this

period till towards the close of January it is to be got in abundance.*

Exports below the ghauts.

The principal exports from the districts below the ghauts, consist in pepper, areca-nut,† rice, cocoanut-oil, and tobacco.‡ Iron, cloth, some cattle, &c., are taken in exchange.

Spices.

The spices of Codugu, which form a principal article in the catalogue of its commercial wealth, rank amongst the spontaneous productions of the soil.

Cardamoms.

Cardamoms hold the first place as to quantity and estimation; this valuable plant which has the peculiar character of being considered of the best quality when self-produced, is found it may generally be said, on nearly the whole face and summits of the ghauts coming within this territory; some parts of this extent have a more favorable locality than others, those bordering on Naku Naad (embracing a considerable distance North and South of it) produce the greatest abundance, the ghauts in the before mentioned district are the most fruitful; the whole produce of the country is derived from the above sources as none is cultivated. The cardamoms, and indeed all the produce of the woods exclusively belong to the Rajah.

Where found.

Its growth.

The growth of this plant appears confined to this part of the Western ghauts; a considerable degree of elevation would seem necessary to mature it, as it is not met with in the interior of the country, nor indeed on any level much below the summits and higher parts of the sides of the ghauts. It seems to thrive best in cold and humid situations

* Rice during the season is sometimes sold at the periodical markets for upwards of fifty seers the Rupee. This extreme cheapness is perhaps attributable in some measure to the limited means of the poorer cultivators who to discharge the demands of Government, bring a great deal of their grain at this early period of the season thus overstocking the market.

† About four hundred candies are annually exported, each candy sells for thirty Rupees generally.

‡ Two hundred candies of this article is yearly purchased by the Collector of Canara at about eighty Rupees the candy.

and where there is a rich earth or mould; it is found generally in its greatest luxuriance in those places were trees have fallen from decay and covered the spot with their leaves, or where timber has been burnt: thus indicating that a soil impregnated with manure is necessary to it; it requires but little attention to ensure success, there is not the appearance of any care being bestowed on the plants, indeed they are so numerous, that it would be almost impossible to attend to them, the requisite air and heat desirable to promote their vegetation finds a ready access to them without any artificial aid.

The cardamom of these hills differs but in few particulars from the garden one, it however has a much more luxuriant stem, generally reaching to nearly eight feet high; it comes to maturity in about the fourth year and dies after yielding two crops, the first of which is the most abundant; the produce yielded by a cluster is not always the same, but sometimes reaches to a seer, and the period for collecting them is also variable. It may be said to begin in November and continue to January—some are gathered at the commencement of the rainy season; they are dried in the sun and always preserved in capsules. The cardamoms are collected by the prædial servants of the Rajah, they are guarded with the utmost care, and have a regular establishment for the purpose of attending them; the space in which they are found is divided into portions termed Mullas, each under charge of a Parputty, who oversees and registers the produce of it; the principal part if indeed not all, of the spices produced in the country is exported to Tellicherry, being generally sold to some of the wealthy Maupeelay merchants of that place, and the purchase being almost always made at Muddukayray, they are at the expense of its transportation.

Period of collection.

The Codugu cardamoms are next in point of excellence to those of Wynaad* which are esteemed the first quality; and this valuable commodity may almost be said to be native to those two countries, as

Character of the Codugu cardamom.

* The cultivator there divides his crops of cardamoms with the Circar, and has sufficient profit to induce him to continue the culture.

the few districts in Mallialum in which they grow yield but a small quantity. The average annual produce of Codugu is said to reach about one hundred and twelve Tellicherry candies, each candy consisting of six hundred and forty pounds, and valued at from eight hundred to a thousand Rupees.

Pepper where found

Pepper is the next most important article: it grows spontaneously in the districts of Umr, Sooleay, and in great abundance on the lower declivities of the ghauts, it is also an extensive article of culture in the areca gardens of those parts; the more elevated country would not appear congenial to it, as though the vines are common, their fruit is in low estimation. The pepper of spontaneous growth is the property of the Rajah, as is also part of that yielded by the gardens in Sooleay, many of these plantations have it is stated been forfeited by the desertion at different times of their original owners; indeed the whole produce of the country is monopolized by him, as when the market is favorable, he becomes the purchaser of all belonging to individuals, to whom a very inadequate price is given.

Monopolized by the Rajah.

Pepper grown in the gardens.

The distinction between what is grown spontaneously and that which is cultivated in the areca gardens is not material, the value of the latter being but in a small degree more considerable. It will not be necessary here to speak of the physiology of the pepper plant already tolerably well known. It seems the peculiar product (as regards the Peninsula) of the Southern part of the Western Coast, as the plant is not, it is believed known to yield fruit beyond the 15° of North Latitude.

The pepper vine will survive from twelve to twenty years. It renews itself, the shoots gradually forming into stems: the decay of the old vine is scarcely perceptible; the annual supply of fruit experiences but little diminution, and it has been accurately ascertained, that the plant will thus propagate itself, and continue to yield the ordinary crop for a period of forty years. It is of course known, that black and white pepper are the produce of the same vine the former only undergoing a different preparation; not being collected till perfectly ripe, it is then immersed in a preparation of chunam and water which destroying the outer coating,

leaves the corn white. Eight months are necessary for the fruit to attain perfection; the plants blossom in June or July, and are collected at the end of January or February.

Average yearly produce.

The whole of the pepper produced in Codugu may amount annually to about four or five hundred candies, each five hundred and forty pounds; a candy is valued at about eighty Rupees.

Sandal Wood.

Sandal wood is the produce of the more open parts, being found almost exclusively in Yailsowra and Nunjarajaputtun; it is not met in the interior or below the ghauts, at least only a few straggling trees are discernable in those parts; this like all the other valuable produce of the country belongs to the Prince: each head of a village is responsible for the care of that portion growing within his own limits. From twenty to twenty-five years is necessary to bring this tree to perfection. It requires a pebbly, dry, hard earth, and when found in a richer soil, has but little perfume. The sandal tree is generally felled at intervals of four of five years; the preparation necessary to fit it for sale is simple. That portion of the Mysore country bordering on the Eastern and part of the Northern limits of Codugu, produces a large quantity of this article, which is said here to be found in its greatest perfection. The sandal of Codugu in the immediate vicinity of those parts will of course merit a similar character;

Quantity produced.

the quantity produced however is small, not being on an average more than two hundred candies; the value of a candy may be estimated at about one hundred Rupees; the whole is of spontaneous growth.

Cinnamon.

The best description of wild cinnamon is found below the ghauts, but even that is of an indifferent qualtity, and can scarcely be said to form an article of export.

Imports.

The imports of Codugu* are exceedingly limited, consisting merely of cumblies, of coarse piece goods, salt, and the various minor articles that have been noted as imported at the periodical markets.

* With the exception of salt the entire food of the inhabitants is found within the country.

Remarks on the commerce of Codugu.

Sufficient has been said to shew, that the commerce of this principality is very confined, more so than perhaps would be inferred, from its extent; there is no carrying trade, indeed it is merely limited to exchanges, the produce of the lands and some few exotic superfluities, being given for such domestic necessaries as the people do not possess or cannot manufacture. The imports for this purpose, are on a very limited scale; a more general intercourse, and the removal of some restrictions would doubtless render the trade of this little state more flourishing; but the habits of the people must undergo a material change before it would become of any consideration, or offer an opening for Europe commodities.

Balance of trade.

How far the balance of trade may be in favor of, or against Codugu, it is difficult to say, as access to the information from which conclusions on the subject might be drawn is not attainable. It may however be remarked, that, admitting no luxuries or comforts but those of the rudest and most primitive kind, the wants of the people are confined within a narrow compass; and the produce of their fields giving them some superfluities for which they have a ready sale, it appears probable that the balance of trade is not against them.

Coins.

This government has no mint, nor are there any coins peculiar to the country; those of Mysore and the Western Coast are current in it, and are received at the ordinary rate of exchange. Accounts are kept in Sultanee or Baudry Pagodas, the Surat Rupee, Kontaroya or gold fanams, bily or silver fanams (coined and current in Mallialum), and doodoos and cash (the two latter copper); no smaller coins are in circulation.

Weights measures, &c., variety of them.

The weights and measures are established by no fixed standard that should regulate the whole, but are subject to great variations, in different places, both as to purchase and sale.

The following Table is only generally applicable to Codugu proper. Within this space the Haunnee and Bhutty are the universal grain measures, and in them all accounts regarding it are kept; the Seer is divided into several parts: its basis is a bulk of grain, equivalent to the weight of eighty Rupees.

Grain measure in Codugu proper.

	1	Mannah	=	½	Pukka	Seer.	
	2	„	=	1	Seer.		
	4	„	=	2	„	= 1	Haunnee.
	20	„	=	10	„	= 5	„ = 1 Small Pan.
	40	„	=	20	„	= 10	„ = 1 Large „
	160	„	=	80	„	= 40	„ = 4 „ or 1 Bhutty
27½	Rupees	=	1	Seer			
			40	„	= 1	Maund.	
				20	„	= 1	Candy.

The above Seer is the Circar one, there is however another less than it, also in use.

Below the ghauts the Seer is only twenty-four Rupees weight. The following table is applicable to some parts of those districts:—

24	Rupees	=	1	Seer.	
		40	„	= 1	Maund.
			20	„	= 1 Candy.

Pepper and Suparee are sold by this scale; in other parts the Seer is twenty-six Rupees weight, and the Dhurra equal ten Seers is in use.

The measures below the ghauts are equally various, the following is the most common:—

42	Seers	=	1	Moodan.
	42	„	= 1	Corge.

Grain measure in the lower districts.

The Moodan or Muddy is the universal grain measure in the lower districts; the Seer here mentioned differs from 80 to 84 Rupees in weight. The measure in Yailsowra does not vary greatly

except in some of the terms from Codugu proper those in ordinary use are :—

2 Seers—1 Haunnee
3 Do—1 Coolug
20 Do—1 Cundy.

Land measures.

Of the land measures it was impossible to get any satisfactory information; that given was so inconsistent, as sufficiently to shew a disinclination to communicate any thing on the subject. The land measure of Codugu proper is known throughout its extent by the term Bhutty; this is understood as that space of ground which will produce such a quantity of grain; in Yailsowra, Cundikay and all the lower districts, Mudday is both the dry and land measure.

Long measures.

The system of long measures prevalent here has not been fixed by any very nice rules, those in general use are the cubit and span, to determine which the arm and hand are respectively used.

Distances, mode of computing them.

Distances are computed by the difficulties the road may present, and the time requisite to traverse it, more than its actual length; they are also calculated by sound, thus 'as far as a man can halloo' or 'as a horn can be heard,' which from the reverberation of the wood and hills is a long distance, and the Natives have a very peculiar manner of calling or shouting.

Valution of the coss.

The coss in the more level country may be estimated at three miles, but in the hilly parts a little more than two.

Government.

The Musselman dominion under which Codugu passed, was too transitory and unstable to change the old institutions by which it had for time immemorial been governed. The rule now in force is of a mixed nature: it is something of the feudal, something of the patriarchial kind, but in this latter instance vesting prerogatives in the chief, greatly beyond the bounds of paternal rights; indeed as far as regards him, like all other Indian states, it is entirely absolute "admitting of no relation

but master and slave." It has however some peculiarities that may argue a claim to antiquity, and suggests the idea that it exhibits, perhaps somewhat modified, the relicts of a mode of rule that may at one time have been common throughout the whole of this mountainous tract, but is now known only here.

Its complete despotism.

The Chief of Codugu exercises an authority that knows no restraint, but his conscience—a control not always powerful enough to curb his extravagances or excesses, from which there is no security; indeed he would seem to interpret very literally the royal maxim that ascribes infallibility to the ruler. He shares in common with the gods, the homage of his people, and a more than ordinary portion of Eastern humiliation is observed towards him; he is approached with a reverence due alone to the deity, and addressed with all the servility fear could yield, or despotism claim; in his presence (in which no subject dare be seated or indeed within the precincts of his fort) the subject clasps his hand as in the act of prayer (the last sign of slavish vassalage); and he is accosted in a language quite correspondent with this suppliant attitude; his subjects know no duty more imperious than attending to his mandates, which received with veneration are executed with singular precision, and his projects of whatever nature seconded without enquiry; nor would the most presumptuous hazard an opinion as to the propriety of his commands or actions; but fear alone produces this instantaneous compliance with his will however capricious; and obedience is maintained by an exemplary severity that however it may command submission, cannot create affection

Situation of the people.

The rigorous exercise of such unbounded power will of course be tempered by customs and usages, which having the force of law, and sanctity of religion, must challenge some respect, but the real situation of the people is complete slavery; under so arbitrary a sway, safety of person and permanency of property must depend on the precarious will of the ruler; political freedom forms no part of the elements of an Asiatic system of Government, nor perhaps is it desirable it should; but the inhabitants of this little state are interdicted from almost any share of that practical liberty which their neighbours enjoy.

Severity not exercised by the minor authorities.

Though the Government of Codugu conveys the most abstract idea of despotism, it must be characterized as more capricious than elaborate in its rigour; and whatever excesses the personal character of its head may lead him into, they are not by any means carried through the minor sub-divisions of power, the Prince alone enjoying the prerogative of indulging his caprice at the expense of humanity; in short the spirit of the Government is that it should be feared, and the principal is literally supported by the fact.

Anxiety to conceal the affairs of the country.

It would be difficult to convey a just idea of the anxiety shewn to conceal the most minute trifles relating to the country, and equally so to account for a distrust not more extreme than unfounded; this indiscriminating jealousy excites the greater wonder, as nothing can be more complete than the dominion enjoyed by the Native authorities within their own limits; not the slightest interference of any description being exercised to influence the internal economy of the administration.

Measures taken to secure silence regarding them.

The means adopted to secure secrecy on state affairs are of a very efficient nature; throughout the reign of the late Chief, and probably long before its commencement, the transactions of Government, or those of the reigning family, were positively prohibited as topics of even private conversation among the inhabitants; this fundamental law is observed with such strictness, that it has the effect of imposing a complete silence throughout the whole body of the population, on every subject except that of the most ordinary nature. The present Rajah is represented as enforcing this state maxim with unabated rigour; solicitous on this subject a disciplined system of espionage has been established by him more effectually to secure the observance of this law; the breach of it is a crime to which no mercy is extended*

* There are numerous stories current that might be adduced in support of these remarks and were the generality of the belief a proof of their veracity, there would be little hesitation in crediting them. A few however will answer all the purpose of illustration for which alone a recital of such is desirable.

General charactor of the rule.

It will be readily believed that there are but few, indeed no opportunities of learning those particulars from which conclusions could be drawn as to the direct operation of such a rule, or the extent of the severities practiced. The general tone of the administration however is by no means ambiguous; a system of unremitting coercion or rather intimidation, is exercised over all; it occasions an implicit obedience throughout every rank, but the individual distrust and apprehension which such a Government of necessity must produce, are too striking to be mistaken, and do not require the concurrent testimony of those living in the vicinity, to strengthen the inferences that must necessarily be drawn from such appearances. The princes of Codugu it would seem had always been remarkable for ruling by the scimitar; the late Rajah who usually made his own caprice the standard of equity,

The anxiety to conceal the internal policy of the country could not be stronger evinced than in the case of Faqueerodeen, a Moonshee of respectability who settled at Muddukaray in the life time of the late Rajah, to whose illegitimate children he acted as tutor; some time subsequent to the death of his old Master finding his situation at once irksome and unsafe, he solicited permission, a few years since, to proceed with his family to Mysore. Aware of the difficulties that opposed his wishes, he left no means untried that could overcome them but without success; to admit of the departure of a man whose long residence in Codugu gave him a knowledge of the affairs of the country was not a part of His Highness' policy, and the unfortunate teacher persisting in his wish to retire, fell a victim to his temerity; himself and family to the number of fourteen persons being it is said indiscriminately murdered, as the only means of appeasing the alarm which his departure would have created.

Another instance will suffice to shew the same jealous and sanguinary disposition. About the period the above transaction took place, Byranjee, a respectable Parsee merchant, and a great favorite with the late Rajah, having suffered some indignity, felt disposed to leave so insecure a residence, and after repeated applications obtained permission to quit the country; he proceeded to Veerajenderpett, remained there a few days, and thence set out for Mysore, but was waylaid on the road and assasinated by the emissaries of the present Chief.

Other instances might be added which shew whatever attachment he may profess to the British, he equally dreads their power and fears experiencing it. I have been confidently told by many Natives that some years since when one of H. M's. Regiments were about to leave Cannanore for some other Military Station and as it was then conjectured, would march through Codugu as the most convenient road, he immediately concluded on learning the proposed route that the object was to seize his country and could be with difficulty be persuaded from openly manifesting the extreme alarm he felt.

placed but little value on the lives of his subjects, whom as the sanguinary insanity of the moment may have dictated, he used to destroy on the slightest offence or sometimes even suspicion of it; and his successor has the reputation of being distinguished by similar propensities, and by a disposition equally remorseless; surrounded by those who are ever ready to obey his mandates, whatever may be their nature, a hint is a sentence without appeal, and he administers the executive part of justice in a manner equally prompt, severe, and decisive; this species of retribution however only takes place in cases of violated Majesty, a law never infringed with impunity, and one (if we believe report) which Tiberius himself had scarcely more occasion for.

With regard to its neighbours.

However austere the control which the Chief of Codugu may exercise within his own limits, he at least merits the reputation of preserving the utmost harmony toward his neighbours; though with some of the predatory propensities of mountaineers, and all the facility of retreat and concealment, acts of violence of any description against those living on the borders are entirely unknown, nor do offenders who may have fled the justice of their own country, ever find an asylum here.

Secondary authorities, efficient and simple.

The constitution of the secondary authorities is simple and efficient, and a great spirit of regularity and order is observable throughout the interior arrangements; the larger divisions of the country have each two Subadars, and a Parputty presides over the smaller ones composing them; these Officers are entrusted with the collection of the imposts and administration of justice, their authority however in the latter particular is very limited; every place of responsibility is held exclusively by Codugus; the income attached to all Officers is paid in cloths, food, land, &c., and but a small portion in money. The minuter details are carried on by the ordinary village Officers; some ancient feudal services not known in the neighbouring countries are practiced here—it is not easy to specify them; all public duties and requisitions however both ordinary and extraordinary, are performed by the inhabitants of the different districts to which they may have reference, and remuneration is rarely expected or made.

Administration of justice.

The course of distributive justice runs pretty evenly except when interrupted by the caprices of the Prince; there are no laws, but custom with authority scarce less sacred, has all the force of a more authentic system of legislation.

By the Prince in person.

As is generally the case in such a state of society, the Prince administers justice in person, and the inferior authorities have a power of deciding to a certain extent and inflicting slight punishments; a court of Arbitration formed by the most respectable inhabitants of the place, assist the investigation of these Officers and determine all cases of minor consideration; such judges intimately understand the character and interests of the parties, and false pretences can readily be detected; disputes of a serious nature and question involving property to any amount, are determined only by the Rajah, to whom in all cases there lies an appeal. The inhabitants are by no means remarkable for that litigiousness observable in those natives living in the vicinity of our Courts of Judicature. The executive part of the justice though arbitrary is rarely abused, and natural equity is not often violated; indeed the system altogether seems to correspond with the prevailing habits and prejudices of the people, and

The mode of distributing it, accords with the prejudices of the people.

though not guided by authentic laws, the ends of justice are rarely defeated; its simplicity supercedes formalities, and the administration of it is immediate.

Punishments, description of.

In most cases of ordinary delinquency, the culprit is moderately corrected with the whip, (the principal and deputy are subjected equally to this discipline, but punishment would seem to entail no very serious disgrace), or the offender expiates his crimes by labouring for a certain time, on some of the Public Works; greater severities are rarely necessary, it is only when the transgression is against the State that the criminal is treated with rigour, on these occasions, no great violation of law constitutes guilt, nor is any nice proof requisite to establish evidence of it.

Punishments of a serious kind are only inflicted by order of the Chief, who it is said has himself more than once, descended to the office of executioner, when the individual has personally offended him.

Of the nature of these punishments it is not possible to speak from observation, and it is difficult to credit the stories that are told of their frequency and ferocity; the ordinary ones are stated to be crushing to death by elephants, or decapitation by the Codugu sword, a most efficient instrument for such an operation; others less expeditious and more cruel are resorted to. The secondary ones are, dislocating the toes and fingers, suspending the offender by the ears, punching out his teeth, amputating his nose and lips, or otherwise mutilating his person. When of a capital nature, punishments are never public, and every care is taken to conceal them from the people. The sufferer is proclaimed as having deserted his home, and a reward offered for his apprehension; should he be of any consequence, instructions are given to make a diligent search after the fugitive, which as will readily be believed proving ineffectual, he is declared to have eluded pursuit and escaped to some of the neighbouring districts; artifices of this nature cannot be imagined long to retain their power of imposing, but the danger of mentioning the transaction, secures silence regarding it.

Care taken to conceal such capital punishments as the caprice of the Prince may dictate.

Police. In a country where the forms of judicial procedure are so primitive and where immemorial, custom takes the place of law, the enforcement of its precepts will not require any complicated system of Police; the limited extent of the territory, admits of the influence of a vigilant control over all its parts. Communication is frequent, tappals being stationed on all the great roads; indeed intelligence of any occurrence, not of a very ordinary nature is conveyed with apprehensive celerity.

Measures taken to prevent emigration. Except on the large roads, ingress and egress are strictly prohibited; at those points where they cross the boundary, there is in every instance, a guard house, on reaching it the traveller must be furnished with a passport without which he could not proceed. The inhabitants of the country are under similar restrictions, none being permitted to quit it without leave, in requesting which the petitioner must state his business in the most explicit terms, and his family in almost every case, remain behind as a pledge for his return; emi-

gration is prohibited under the severest penalties, and the commission of this crime is followed by a punishment that bears but little proportion to the guilt; in fact, the precautions taken to prevent it are of a nature nearly to preclude the possibility of success in the attempt; failure involves the fugitive in certain destruction, and so rigorously is this prohibition enforced, that the inhabitants of the neighbouring countries characterize Codugu, as a large prison from which there is no escape.

The habits of the people secure safety to the traveller, and security to his property.

The Peons at the different Cutcherries and guard houses perform all the duties of Police, tumults and disturbances are unknown, and the peaceful manners of the people rarely give occasion for coercion; possessing all that reverence for property, so necessary to preserve the order of society, they have no disposition to theft. Robbery is never heard of, and the prominent vices and habits of strife, frequent in more civilized countries are equally uncommon; and it may be said, that there is throughout this principality a security of person and property to the traveller, that belongs to a state of improvement, to which its inhabitants have not yet reached.

Strangers viewed with suspicion.

The anxious suspicion with which strangers are observed has already been noticed; European travellers experience the utmost attention, but are excluded from all intercourse with the people, and surrounded by those, who watch them with a respectful vigilance; in short, a narrow suspicious and inquisitorial policy is observable, and a strict surveillance sharpened by habitual distrust, every where exercised.

Character of the present Chief.

The Linga Rajah * Woodier † the present Prince of Codugu, is the younger brother and successor of Veerajender. The late Chief anxious

* The Lingait sect appears to have given sovereigns to all the states in this neighbourhood. The Codugu family are of that tribe as also were those of Bednoore, Mysore and Soanda.

† This is sometimes called Udier, it appears a title, but might more properly be construed into Zemindar. It is said also to mean a lord of a certain number of villages.

to prevent his brothers from acquiring any influence, retained them in a species of exile; Appajee Saib the elder, is represented as having been of a violent temper and impatient of control, this turbulent spirit hurried him to a premature end, and Linga Rajah had nearly shared the same fate, but seems to have owed his safety to his insignificance. Having past the early part of his life in occupations but little removed from those of the ordinary husbandmen, his abilities are not above mediocrity, nor does he possess docility to compensate for the absence of genius. Weak, frivolous, and puerile, he is naturally swayed by those around him, but over-bearing, irascible, and sometimes cruel, he is represented as being controlled by no compunctions of morality or conscience in quieting those apprehensions to which a jealous and distrustful disposition give birth; but a suspicion easy to be provoked and difficult to be appeased, suggests the belief that he feels all those terrors which he inspires. Authority in Codugu would seem always to have been maintained by the sword, and though circumstances will not allow of a proof of what they indicate, they warrant the conclusion that he is at least equal to any of his predecessors in the liberal use of it. He is said to be disliked by his subjects, many of whom have fallen victims to his caprices. Of his acquirements, but little can be said; his means of observation have been too limited to admit of an extended knowledge of other countries, indeed both his ideas and information are confined within the narrow limits of his own little territory.

A courteous dissimulation disguises under a polite deportment, a temper naturally imperious and relentless, and a suspicious and vindictive disposition is concealed by a mild and specious address; to Europeans he is remarkable for a prepossessing affability and condescension; feeling only the servility of others, and in a situation where none can resist, few dissuade, our wonder should be more excited by the suavity of manners for which he is remarkable, than the severity of disposition that characterizes him.

Education, personal accomplishments.

The nature of his education has given him a propensity to active exercises, much of his time is occupied in field sports; they are on an extensive scale and embrace a wide circle of slaughter, game without distinction

or number being killed on these occasions.* He is a good marksman, uses his spear with dexterity, is an excellent Mahaout and skilful rider; it is difficult to say whether he takes an active personal share in the administration of his affairs (I am led to think not) nor is it easy to state what are his usual occupations or the ordinary distribution of his time; when not exposed to public view, much of it however is devoted to frivolous and childish pursuits.

Age and Appearance.

Linga Rajah is now in his forty-fourth year, about the middle size and actively formed, but in no way remarkable for any particular symmetry of features; he is rather dark complexioned, and the general expression of his countenance is not disagreeable, though not indicating the habit of peremptory authority and acknowledged command; he is plain in his dress being usually habited in a loose gown, reaching to his ancles, to this is added a black silk cape, and a cap of similar materials substitutes the place of a turband; on great occasions however, this simplicity of dress gives way to the splendour of an English General's uniform; a string of pearls to which some jewels are affixed suspended round his neck forms the only ornament of his person, a Codugu sword is always placed on the table before him (it appears one of the Ensigns of his authority) or carried with him when he moves.

Forms of Court.

The forms of his Court exhibit but little pageantry, presenting nothing of that cumbrous and barbaric pomp in which Native Princes of whatsoever rank so much delight; indeed it is remarkable that he seems always surrounded by menials rather than men of rank; there is however an appearance of permanent regularity and economy, the reverse of that gorgeous improvidence for which they are remarkable; about ninety elephants and half as many horses together with some troops of dancing girls, (without which Hindu greatness would be incomplete,) serve to mantain the rustic splendour of his Court, the few troops that garrison his town are also his guards.

* It as already been said the woods abound in game, the late Rajah who indulged himself much in the pleasures of the field and would appear to have kept a register of his triumphs on those occasions, mentions in his history having in the course of twelve days amusement, killed six hundred and twenty-eight head of game (amongst which were twenty-six elephants) a sufficient proof of their number.

His family, son &c.

It is not easy to surmise what may be the number of his family, as information of this nature never transpires beyond the walls of his palace; he seems however in this particular to have retained some remnants of Moorish manners * as the extent of his zennanah is represented as quite in conformity with Mahomedan taste. His eldest son is a fine boy about twelve years old, and destined to succeed him. Appajee Saib left many legitimate sons, but their claims have been superceded. Of the three daughters of Veerajender no public notice is taken, immured within the palace, they live in tranquil obscurity.

Hospitality to strangers.

Strangers are treated with the utmost hospitality and attention: on their entrance into the country they are met by some of the Officers of Government, who render them every assistance, carriage is immediately furnished for the transport of their baggage, and elephants or other modes of conveyance await their command; a table is furnished for them, all their wants anticipated, and on no occasion remuneration of any kind permitted to be received; a handsome house has been built at Muddukayray expressly for their accommodation and the politeness and attention of the Rajah himself quite coincides with the liberal provision for their convenience.

Professed attachment to the British.

† Though not equally munificient as his brother, he is in no way remarkable for a contrary character; the attachment which that Chief evinced to our Government, the veneration with which he viewed the English, and the generous hospitality with which he treated all belonging to that nation, are alike professed by the present Prince; indeed he attempts an imitation of Veerajender, but seems only capable of copying the darker shades of his character; how far the warm adherence of the elder brother to our cause may have been

* He was imprisoned in Periapatam with his brother.

† The Rajah has a great taste for European fashions, his palace it has been seen is much after that style, and the furniture of it quite corresponds. When receiving visitors but little ceremony or state is observed, his Durbar is held in a room differing but little from an European parlour.

transmitted unimpaired to the present Chief, the jealousy and distrust which he manifests gives room to doubt, and suggests the suspicion that his fidelity may be graduated by an Asiatic scale; were however the sincerity of His Highness' assurance only in proportion to the strength of his declarations, as to this particular, there would be little room for apprehension on so interesting a point.

Revenue.

On this subject no information has been acquired from the native authorities here, circumstances dictated the necessity of waiving all mention of it, as their apprehensions, already too sensitive, must have been further alarmed into activity by any enquiries of this nature, and it may be added that from such a channel, the most distant approximation to a knowledge of the fact could not be expected. The following information has been derived from a source, calculated to impress a confidence as to the correctness of the statement now presented.*

From what sources derived.

Like every other part of India, the principal revenue of Codugu arises from a territorial land tax; the subsidiary sources are the customs, cardamoms, pepper, sandal wood, tax on houses, bees wax, (about ten candies of this article is annually collected) honey, (of which the woods produce about six candies) Ivory, a candy of elephants tusk is yearly collected in the forests; they belong to the Circar, which also derives a profit from sales of timber, the proceeds of this however are extremely inconsiderable. Timber though in great abundance can scarcely be considered as a source of revenue, the difficulty of carriage is so great (water carriage is impossible) that none is exported, and that felled for internal consumption is in most cases free from charge; about ten candies of sugar, and sugar candy are produced in the different Punnuays.

* Much of this communication was received from a Native merchant. who from his intimate intercourse and long continued transactions particularly with the late Government possessed a more extensive intelligence on everything connected with the countfy, than almost any other individual not immediately concerned in the management of it.

The following abstracts, will show the estimated amount of the revenue of Codugu, it includes every source of profit (of any importance) derived by the Government; and from the careful enquiry and impartial information on which it is founded is entitled to a confident belief of its general correctness.

Abstract Table of it.

	Surat Rupees
Land rent, house tax, customs,* and sprituous liquors.	400,000
Cardamons	100,800
Pepper	84,400
Sandal wood.	20,000
Rice, the produce of the Royal Puneeays	60,000
Sugar and sugar candy, the produce of the Royal Punneeays ...	1,000
Bees wax...	3,000
Honey	1,800
Ivory	600
Total ...	621,600 †

Its sufficiency.

From the above it will be seen that Codugu yields annually something more than six lacs ‡ of Rupees, a revenue greater in extent, than could have been before in the possession of the Codugu family, and one that leaves the present Prince in ample funds to gratify his sensuality, soothe his pride, or indulge in the most extravagant of his follies.

Disbursements.

It is not easy to state what proportion the disbursements may bear to the receipts; but the charges of Government are extremely small, neither its public servants

* The Military road lately cut through Wynaad offering so excellent a communication with Malabar has greatly decreased the transit duties on foreign goods passing through Codugu, till lately they produced ten thousand pagodas a year, the Heggulla pass being the direct road from Cannanore to Mysore, but in consequence of the superior facilities offered by the Peria ghaut the former pass is now nearly deserted and a diminution in the Soonkut customs of Codugu of nearly eight-tenths of their former amount has in consequence taken place.

† The revenue of the districts in Canara ceded by the company in 1804 amounted to Kanteroy pagodas 24,879-9 $8\frac{3}{4}$ or 74,637-9-$8\frac{3}{4}$ Rupees.

‡ Valuing the Surat and Bombay Rupees the Sona, this would give a very little more than (82) eighty-two pagodas per square mile.

nor the military part of the establishment being expensive; the larger share of the revenue must be at the personal disposal of the Chief and goes to defray his immediate expenditure, which though he has not the reputation of that splendid generosity that marked the character of the late Rajah, and is by no means remarkable for exterior grandeur or state, is said to have exceeded his Revenue, a circumstance that from appearances there is reason to doubt; much however is expended in charity, or rather lavished on the numerous religious mendicants who visit the country at the different festivals, particularly those of Siva Ratree and Tulla Cauvery, and much more thrown away on puerile and frivolous objects. It will be readily believed that no distinct account can be given as to the present state of the exchequer; at the period the present Chief assumed authority, it was in a flourishing condition, as the late Rajah at his death left in the treasury forty lacs of Rupees, including twelve which he subscribed to the loans of our Government. He was in the habit of laying aside annually a large quantity of treasure, and previous to the fall of Seringapatam he greatly replenished his exchequer by the plunder of the surrounding countries. The neighbouring districts felt the pressure of his contributions as he was remarkable for this species of fiscal ability and his situation eminently enabled him to profit by it; a better order of things has however cut off so gainful a source of revenue.

State of the Treasury.

From the observations that have already been offered some general idea will be conveyed of the actual state of the country and its inhabitants; the detailed form and detached manner in which the subject has been mentioned will excuse if not render desirable, a few general and condensed observations that may serve to illustrate and bring them more immediately under one view.

Actual condition of the country and its Inhabitants.

The inhabitants of a country have less to fear from the cruelty than rapacity of their ruler, the evils of the former must necessarily be limited, except to a few; in consequence it may be concluded, that the despotism exercised in Codugu will not materially affect the happiness of the body of the people, but subject to caprices equally numerous as violent, apprehension will destroy that assurance of security so necessary to it, materially influence their

social connections and produce a restraint and suspicion in their intercourse with each other.

Condition of the aborigines bears a favorable contrast with their neighbours.

The condition of the aborigines bears a very favorable contrast with that of their neighbours; the demands of Government on the produce of their industry are extremely light, and easy culture gives them abundance of the necessaries of life, and (as the idea of its comforts must be diversified in proportion to the change of habits and manner) they may be said to enjoy a large share of its conveniences. The peculiarity of the institutions under which they live, imposing the obligation of dedicating a portion of their time to public duties, necessarily relieves the severe toils of rural employments; the lot of the ryot in general does not reach to opulence; if however the tranquil enjoyment of their fertile valleys, a plentiful diet, good clothing, and tolerably comfortable habitations be taken as the measure of prosperity, the aboriginal portion of this mountainous peasantry enjoy in a considerable degree most of the comforts compatible with their situation.

Condition of the other classes of inhabitants inferior to it.

Such however cannot be generally represented as the case with the other tribes forming the population of the country; their interests are postponed on most occasions to that of the indiginous, and they are subject to demands, and compelled to the performance of services to which the latter are exempt; but their situation is still not unfavorable, the moderate assessment to which they are liable, though sometimes increased by requisitions, enables them with ordinary exertion to live within a comparative degree of comfort, and those in the lower districts (ceded by the Company) though not having the advantage of so good a soil, and subject to higher imposts are in easy circumstances; this is attributable, it is probable to the state of landed property there.* There can scarcely be said to be any intermediate class between the farmer and his prædial servant, whose situation approximates closely to the lowest scale of wretchedness.

* The remarks are applicable to Canara generally, where the inhabitants are infinitely better situated than those of the neighbouring countries.

Though there is a disparity in the condition of the people (and a distinction in other particulars supported by prejudice) it may be observed, that as far as regards the necessaries of life they all possess them in sufficiency if not in abundance, procured without the necessity of any very laborious exertion, and enjoy much of what is necssary, to recompence diligence; their accommodations though not numerous are equal to those of their neighbours, rapacity not forming a very prominent feature of the rule that governs them; exactions on the industry of the poor, or wealth of the more opulent though known in practice are not generally either ferquent or oppresive.

Disparity supported by prejudice.

Exactions not sufficiently oppresive very materially to affect their happiness.

A long time must elapse before any material change can take place in this principality. Although favored in physical circumstances, the prejudices of the people and perhaps still more so the despotism of the rule, will tend to keep them stationary and retard the progress of improvement, nor does it appear probable they will ever owe much to the introduction of foreign innovations however benificial they might be. The fertility of its soil points it out for agricultural purposes but an immense space fit for the plough yet remains in its primitive state, this however is attributable to the scantiness of its Population, not to any want of exertion in those forming it, as its site between two countries requiring the supply of its chief production, holds out inducement to stimulate rural industry. The absence of roads which so necessarily gives activity to it and promotes melioration of every kind must be viewed as one of the existing obstacles to advancement.

Of the country and its resources.

Population * and cultivation (the most prominent symptoms of improvement) have doubtless augmented within the last twenty-five years, but the increase has only been such as was a natural consequence of a respite from the scenes of war in which the coun-

No remarkable symptoms of growing prosperity.

* On his escape from Perriapatam Veerajender only found six hundred of the indigenous Inhabitants; they had been carried away or exterminated by the Sultan, numbers of the boys were employed in the zennanah having been capaciated for the office by previous castration, almost all who have been dragged from their homes by this unrelenting violence of Tippoo returned after the wars of 1792 and 1799.

try had been so long engaged there are not visible any striking indications of growing prosperity, although perhaps nothing immediately the reverse can be predicted.

Its resources collectively regarded may be said to be very limited and the population it supports on a still more confined scale, of small extent, with but little commerce to animate, and no manufactures to encourage exertion. We shall not be surprised at the low standard to which it must be reduced when compared in those particulars with the surrounding countries. The internal advantages it enjoys are not however inconsiderable; rich in the great fecundity of its soil, and in an industrious population, who addicted to husbandry, second by their labors its singular fertility it produces a plentiful supply of the first necessaries of life and leaves its inhabitants a superfluity to purchase those commodities not native to the country, spices of such worth as subservient to the demand of commerce are amongst its chief productions, the more valuable as being of spontaneous growth.

Its resources limited.

Although possessing many internal advantages.

Should the resources of this territory be considered as to the means it offers of subsisting a military force, or its power otherwise to aid* our government in case of emergency, they perhaps may be found of more importance than would appear at first view; at least if the extraordinary energy displayed in its support during the wars in Mysore be taken as the criterion of its ability. Previous to those campaigns the means of the country were deteriorated, it having been a scene of constant devastation, yet the resources which it discovered may be considered as having materially assisted (particularly in the article of supply† and the exertion made in transporting the

Its resources in a Military point of view.

* The Elephants of Ceylon are preferred to those of the Peninsula, were those of the latter desired they could be procured from Wynaad and Coimbatore; did the above sources fail Codugu would afford abundance.

† The supplies it afforded to the Bombay army under General Abercromby in 1791 were Rice 6,360,000 lbs being at 1 lb per man a day, equal to the subsistence of forty thousand men for a hundred and fifty nine days, Gram 560,000 lbs being at 10 lbs for each Horse per day, gram for two thousand eight hundred Horses for twenty days.

equipments of the army) in promoting the success of those wars; it may be presumed that the period of peace it has enjoyed may have increased its capabilities and enable it to lend a still more effectual support.

The military aid it could afford is of minor consideration. Its force is of too irregular a nature to be of any material service except within the limits of its own hills for which it will be seen it is fitted with peculiar aptitude.

Remarks on its resources.

Of small statistical value, with few commercial facilities, and no manufacturing industry, the comparative mediocrity of its sources will be inferred, although with a good Government to direct them, they are capable of being enlarged, and this country might be rendered an almost inexhaustible granary. Except however in this particular, and the spices that it produces, it is at present of little commercial consequence and still less importance can be attached to the state and number of its population or general standard of improvement.

Of the Military Force of Codugu.

The military force of Codugu is entirely feudal, it is a singular institution, and has the appearance of being coeval with a remote antiquity, there is no regular army, an active and warlike peasantry supply the place of disciplined troops, like the Nairs of the Peninsula and the Rajpoots and Seikhs of the more northern parts of India, each ryot is a soldier, not here merely in the defence of his possessions but in the constant practice of its duties. It has been seen that the aborigines hold their lands by a military tenure, and in return for the immunities which they enjoy, personal services to any extent that may be required become and are equally enjoined as admitted, one of the first and most imperious obligations. Those services are rendered in every instance with an alacrity and promptitude that knows no murmurs.

How organized.

For the purpose of ensuring the necessary subordination, the institution of ranks is established amongst them they consist of *Serva Kaureegar, Kaureegar, Soobadar* and *Jemindar* the two latter command respectively

one hundred and ten men, the former any larger, but more indefinite body. Guards of every description are furnished by the ryots who continue on duty fifteen days, during which time they are maintained at the public expense, but receive no pay; at the termination of this period they are relieved by others, none remaining from home longer than the above specified time; all other public services that may be required are executed in a similar manner. Care is taken that the ryots shall be stationed in those places that are most convenient to their habitation and with a view to prevent interruptions being occasioned to their rural labors, and that only part of a family shall be absent at the same time on those duties. The arrangements necessary to give force and guide this system of routine, are by no means arbitrary, but strictly observed and ordered with a disciplined regularity. This alternate succession of the laborious employments of the peasant, and active pursuits of the soldier, cannot fail to create and maintain something of a martial spirit, and produce an union that must mainly contribute to the efficacy of exertion, and though the efforts of a body without discipline or organization be irregular in its operations, and not formed for offensive warfare except of a predatory kind, yetwhere every possessor of a field is armed for its protection it is eminently well calculated for a vigorous defensive system.

Character of the Military Force.

The body of the people forming the military force, its character is drawn in theirs; inefficient as an army they are quite undirected by those forms of discipline which constitute the strength and permanency of military bodies, but their mode of life training them to a kind of concert, is an excellent school in which to educate an irregular soldiery and well calculated to call forth the exercise of those qualities adapted to the sphere in which alone they are likely to be called on to display them. These mountaineers have a considerable share of intrepidity and perseverance; stratagem enters largely into their system of tactics; in war they are remarkable for their predatory habits and their neighbours accuse them on those occasions of adding cruelty to pillage. Like the modern guerilla though they are unable to contend openly with regular troops they intercept their supplies, cut off their communications, and harass them by surprises, a species of warfare admirably adopted to second the natural difficulties that a hilly

country must present. An intimate knowledge of it, a strict obedience, and a singular devotion to their chief, accompanied by a remarkable attachment to their wilds, and an equal gallantry in defending them may in some measure perhaps compensate the want of military skill.

Probable number capable of being raised.

However desirable it might be to possess some distinct information, as to the amount of the military force of Codugu, circumstances prevented any information being obtained, from the authorities there, as to their number, indeed, enquiries from them on the subject would have been entirely useless: the few scattered intimations that exist regarding it may direct the judgment in coming to some probable conclusion as to its extent.* Colonel Mahony whose testimony on this subject must be of great weight, states that the Rajah could on emergency assemble a body of eight thousand men, and observes this could be further increased by about half the number of peons variously armed. Twelve years have elapsed since the observation was made, and considerable increase may be supposed to have taken place during this period; but the appearance of the country would warrant the conclusion that this estimation had been too great. With insufficient data to guide opinion, it is hazardous to offer one on the subject, as it must be entirely on conjecture. If however the number capable of bearing arms be fixed at about six or seven thousand men it does not appear probable their amount will be much overrated; and such a body must be looked on of course as constituting the whole strength of the country. In this number are included two or three hundred peons natives of Mysore and the Ceded districts, who however they may add numerically, can contribute but little in point of efficiency.

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* It is already been seen that Codugu could at one time raise a body of twelve thousand men, in 1799 Tippoo had from fifteen hundred to two thousand Codgus' in his service, they had been circumcised and were called Chalays, four thousand men joined Lord Cornwallis in 1792; we are not particularly told what numbers were brought forward in 1799 but frequent mention is made that more than five thousand having on different occasions acted with the British.

* Those men receive five Rupees a month but are neither regularly paid or well clothed.

The aborigines only can be considered as forming it.

In estimating the military force of this little territory, the aborigines principally if not entirely have been taken into consideration, they only can be regarded as forming it. Various other castes that compose its population cannot be said to augment in any measure its military strength, being more conspicuous for the passive virtues which mark the character of the Hindu of the peninsula, than distinguished by the more active qualities for which these mountaineers are remarkable.

Arms.

The bow and arrow now almost abandoned, have given place to fire arms, those in common use are matchlocks of native fabrication, rude in point of workmanship and though comparatively imperfect are by no means inefficient instruments. The barrel is of a disproportionate length and the bore small. They however carry a considerable distance and with much accuracy. The combustible bark of the Gubbula tree affords excellent matches, and they are well supplied with gun powder, a coarse kind being manufactured in the country. The proportion of European muskets to be found amongst them are inconsiderable, there may be about twenty or thirty cannon* of different calibres, not however much to be dreaded, as there are few, individuals if any, capable of managing them. The number of arms of different kinds are considerable and should any event render it necessary to call out the strength of the country, there appears little doubt, abundance of them could be supplied.

Great number worn by the Codugus

When fully accoutred the Codugu appears a moving armoury; to the matchlock is added a large knife or short sword, which, as each indvidual must depend on his own personal exertions for security he is skilful in the use of. This weapon invariably forms a part of the dress of every Codugu, who may be said to plough his field with his sword by his side. It has no sheath and fixes in the tourunuy or belt by a slight spring from which it is easily disengaged. The prevalence of fire arms however renders this weapon more formidable in appearance

* General Abercromby during his retreat from Seringapatam in 1791 was obliged to abandon nearly the whole of his artillery; the late Rajah collected in the neighbourhood of Periapatam and on the Road to the Heggulla ghaut eighteen, six twelve, twelve six Pounders, these Guns are now at Muddukayray three and Nakunaad.

than reality, as in most instances, there would not be an opportunity of using it, in addition to these arms a small knife is worn in front under the sash, it is however more intended for domestic than offensive purposes and stands the wearer in as many uses as Hudibras's little dagger.

Observation of the Military strength of this Principality.

The reign of Hyder and his son developed in some measure the power of this little state, and its history during that period may afford no bad criterion by which to estimate it. Holding no place in the scale of political importance, in a military point of view it owes the little consequence it may possess to its geographic site, and its strength to the woody defiles that guard the approach to it; but it is every way too feeble for the exertion of its power of aggression under any circumstances, to be an object of much solicitude to its neighbours. The woods, offering a place for concealment and giving a safety in flight that could not be hoped for from resistance, necessarily inspire these mountaineers with a confidence that enables them at once to surprize securely and to elude pursuit; their hostility would be an evil, but though daring, as freebooters, they are incapable of making any permanent acquisition, their incursions though sufficiently destructive, are short and predatory, as a body they cease to be formidable when they emerge from the security of their forests.

Offensive.

Defensive advantages enjoyed in this particular.

With regard to the attacks of foreign enemies, Codugu derives great security from its situation and though its means are limited for purposes of ambition they are ample for those of defence. The frontier is strong throughout its whole extent; on the west and south a mountainous wall forbids approach; on the east and north extensive forests guards it from invasion; the above remarks however are referable only to Codugu proper, as Yailsowra and the districts below the ghauts present few obstacles that could not easily be surmounted, in the interior the nature of the country opposes considerable impediments to the approach of a military force. Covered with hills irregular in their direction and unequal in their height each new ridge offers a post that can be disputed and where not protected with hills it is overgrown with forest. In such a country, supplies will be easily intercepted,

the movements of regular troops greatly embarassed, and extensive operations carried on with difficulty. A people familiarized with arms possessing a tract strong and tenable in itself, will have the power of making a formidable resistance, the absence of large towns as relieving them from the necessity of dissipating their strength in the defence of them, must confer many advantages when engaged in warfare, and the country is only fitted for that irregular species of it in which the benefits of discipline are considerably lessened. Cavalry are almost entirely useless, and artillery only of the smallest calibre could be carried with expedition. The character of the roads would render the transport of larger guns scarcely practicable.

Codugu cannot be considered entirely conquered when penetrated. From the absence of a regular military force and fortifications, a country of the nature that has been just described, might perhaps be over-run, but must still be difficult to be retained, this has in some measure been proved in the occupation of it by Hyder and Tippoo, who held it by the same tenure they had acquired it, the Sword.

Codugu does not hold out much temptations to conquest.

This mountainous principality holds out an insufficient temptation to repay the expense of conquest which under most circumstances it would be more difficult to make, than advantageous to retain. Its position as giving an easy access into Canara is of some importance, but while the fidelity of the Chief can be depended upon, the value of such a peasantry holding possession of such a tract will be evident. This little territory is not in the line which in all probability circumstances would ever render necessary for our own defence to occupy. Could its reduction for a moment be contemplated, there is no reason to suppose from facts that the object if desired could not be accomplished. Veerajender owed his success to the distracted state of Myscre. The contest between the Chief and the Sovereign must always be unequal, and had events left Tippoo at liberty to pursue his ancient enmities, the strength of the country and spirit of the inhabitants could but have retarded its eventual fate.

Its assailable points.

The various irruptions into Codugu have taken place on the eastern border, it has several

times been entered by the Karmaund road. The choice was injudicious, as the distance from the central and latter inhabited parts is great and the country holds out no advantages to an invading force. The Seedasweer road is liable to similar objections. Tippoo penetrated several times by this communication, also by Yailsowra and Oolaygooly on the more northern part of the eastern frontier; the latter passage, was the best chosen, as giving a ready access to the capital, which would appear the most desirable point first to occupy. It is in some measure a key to the rest of the country. Once possessed, most of the principal roads would be partly commanded and the various stockades and barriers on them would be taken in reverse. An inspection of the Map of Roads will shew those that offer the most direct route; where all are difficult the shortest will be desirable. That from the Cunavi (or Ramapoor) seems to combine many advantages. The Cauvary in the dry season—the only time when an enterprize of this kind could be attempted—can be easily passed in the vicinity of this village; from the ford to the point which it is desirous to occupy, the space is only twenty miles, a distance that could be accomplished in the course of a night and the early part of the road is tolerable. The obstacles which the latter portion opposes once overcome, and the Table land upon which Muddukayray stands surmounted, the chief difficulties would be conquered, as the fort, it has been seen, is not calculated to make any protracted resistance. In fine the powers of art and discipline must always overcome the exertion of irregular courage, however seconded by physical advantages, and it did not require the experience of a late war in a country of still more military difficulty than Codugu,* to prove, that however new the situation, and novel the obstacles that oppose themselves, the well directed efforts of superior skill must surmount them.

Could its reduction be contemplated the object doubtless could readily be accomplished.

Political situation.

Codugu cannot, in the strict interpretation of the word, be considered independant, as though not submitting to the superior jurisdiction of the laws and magistrates of the English Government, it can neither treat or make wars or alliances with other states. It may be considered as a principality dependant on, and subject to, the superior power and protection of the British.

* Nepaul.

First connection with the British and Treaty.

The first connection took place in 1790, when Veerajender entered into a treaty dictated by mutual interests with the President at Tellicherry: it stipulated (Vide appendix I) "That in the event of a peace with the Sultan, the safety and honor of the Codugu chief should be consulted"; while he on his part engaged to promote the cause of the English as far as possible. The terms on both sides were faithfully observed and in the peace concluded by Lord Cornwallis with Tippoo in 1792 that nobleman made the independence and security of Veerajender a *sine qua non*.

Subsequent ones.

A second treaty (Vide appendix II) was entered into between this Prince and General Abercromby in March 1793, by which the former bound himself to pay a tribute of twenty four thousand Rupees yearly to the English Government. Such was the nature of the connection between Codugu and the British till April 1799, (Vide appendix III) when, as an acknowledgment of the important services its Prince had rendered during the last Mysore War, the Government ceded a large tract of territory in Canara* lying contiguous to his own possessions, having previously released him from the obligation of paying the tribute which it has been seen he agreed to discharge. In substitution of it an elephant is annually presented as an admission of the paramount authority of the British.

The Chief of the Principality entirely independent within his own limits

Within his own limits the Prince of Codugu enjoys all the dignity and privilege that belonged to his ancestors, nor is he checked in his power by the fear of any superior control.

Intercourse with the neighbouring states.

The ancient feuds and jealousies of the Mysore and Codugu families seems to have been transmitted to their present representatives, nor do the vicissitudes both have undergone appear in any measure to have diminished them. Fortunately, those turbulent times are past when the subjects of each would have been

* In 1804

necessitated to take an active part in the personal enmities of their masters now attended by less mischievous consequences; there is no intercourse whatever between the two Princes.

Community of interests with the British.

Its external relations are by no means intricate; it can have but one interest, and that must be in community with the British. Protected by a state raised above the temptation of such a conquest, Codugu is likely long to remain under the dominion of its present master: maintained as an independant principaility it must always look to the British for support, and in the supremacy of their authority see the best security for the permanence of its own. If great benefits can secure its gratitude, and experience of their inviolable faith command its attachment, both should confidently be expected.

HISTORY

The following sketch of the history of this principality is chiefly taken from that written by the late Rajah Veerajender. Equally historian as soldier he has added his name to the list of royal authors, and written as he states for the use of posterity an account of transactions in Codugu from the year Anjeera 4734 or Anno Domini 1632, having inspected such records as the archives were found to contain.

Prefatory Remarks.

This work is not without considerable interest: the events which it details characterizes the Historian; and though the warlike exploits it narrates are unimportant in themselves, they must be considered valuable in the view they afford of the character by which these mountaineers are distinguished.

The history of a country, being only interesting in proportion to its extent or influence on its neighbour, that of Codugu would be an object of but little consequence did not the part which it has acted on the theatre of events entitle it to some share of consideration. In the picture of affairs, the adventures of its Chief forms a striking object, one at least that may for a moment observe and fix attention; and although the history of the wars in Codugu forms a mere episode to those of Mysore, they will perhaps share in the interest which an account of those times must always carry with it.

The ancient annals of this principality are involved in fable, indeed no very authentic records could be expected from so rude a people. It is a prevalent belief that the mountainous tract, known under the denomination of Codugu proper, was originally taken possession of

Ancient Annals.

by one of the five sons of Pandoo;* he enjoys the reputation of having founded this little state, for to him is attributed the first permanent settlement of the country, which before his arrival must have been an uninhabited wild, as during his residence he is represented as having populated it. This would appear to have been the object and end of his sovereignty, for on its accomplishment he departed and never again returned; such is the brief history that has been handed down through the defective medium of tradition.

No remains of antiquity.

Although there are reasons for believing Codugu to have been inhabited at a much earlier period than the other mountainous tracts which bound it at both extremities, in no place does there appear ever to have been any approach to those architectural monuments, the remains of which record the ancient opulence and splendour that reigned throughout the open plains of Mysore and the Carnatic; the religious edifices are of the rudest form and most perishable materials, nor are their any vestiges that could ensure a belief that they ever made nearer approaches to magnificence.

Or Brahminical Power.

Braminical power, the traces of which exist to such an extent in most Hindu states, appears to have been nearly unknown amongst these mountains, and to this circumstance perhaps may be attributed the absence of those religious buildings which, while they bespeak the predominant influence of the hierarchy, may certainly be adduced as arguments in support of former civilization and prosperity.

Inconsiderable in extent and of obscure fame, we will not be surprised at the cloud which overhangs its early history. It may be presumed that the inhabitants of these mountains must have long remained in the rudest state of barbarism: shut in by their hills from any extended commerce with their neighbours, their secluded situation presented barriers to the progress of advancement, at least the absence of any thing like monuments of antiquity or inscriptions is an indication that Codugu never could have been the seat of civilization, science, or learning.

* The Hindus are fond of ascribing every monument whose founder is unknown, to the five Brothers; numerous unshaken stones called by the Natives Paucha Pandoo Para (in other places known as Pandoo Cooly's) are met with.

1585. Whatever may have been its former situation nothing authentic is known of it till the latter end of the sixteenth century, when Ferishta casually mentions it, as governed by its own Princes. How long anterior to this period it may have constitute l a separate power must be left to conjecture as the few records that appeared to have escaped the devastating fanaticisms of Tippoo have not assisted in illustrating this point; it would not however seem likely that its dependance had been established at an era much anterior to this period, for there is every appearance of probability in the supposition that governed by a zemindar or officer dependant on the court of Veejianuggur, he may, like the numerous petty chiefs who aimed at independent authority during the decline of that dynasty, have taken advantage of the anarchy which preceded its total eclipse (in 1646) and thrown off his allegiance.

When first mentioned in authentic History.

The decline of this once flourishing kingdom whose empire extended from the Kristna to Cape Comorin embracing within it the whole of the Peninsula is to be traced to the battle of Tullicota in 1564; and from this epoch may be dated with some appearance of certainty the rise of this little principality.

Probable period when it became independant.

Some mixture of fable has in all countries been supposed to reflect a becoming dignity on the origin of the great. The present family of Codugu derives theirs from a remote source, and trace it from the shores of the Persian Gulf through the long period of seven centuries: their lineage is deduced from an adventurous chieftain who migrating from Dwarka* secured the undisturbed possession of Codugu. What course of events led his steps towards this mountainous tract, or by what means he superceded the power of the numerous petty chiefs who are said to have divided it amongst them, are questions beyond the reach of conjecture: the distance of the epoch forbids investigation and the fact may now be supposed to guarantee itself.

Lineage of the present Family.

* Dwarka famous in Hindu fable as the favorite abode of Kristna. It is reckoned as one of the five inestimable blessings which in the Puranas, Cutch is celebrated as containing.

1632. First Prince of Codugu whose name has survived oblivion.

No accounts have been transmitted to us of the revolutions this little state may have undergone previous to the time of Moodaraja Wadier, the first Chief of Codugu whose name has survived oblivion: he appears to have commenced his reign about the year 1632 when he resided at Hahlayray, but subsequently

1861.

tempted perhaps by its neighbourhood and strength, transferred the seat of authority to Muddukayray. At this period the bounds of the principality would appear to

Origin and extent of the Principality.

have been confined within the limits of Codugu proper, but the fertile districts of Bettadipoor and Periapatam formed a little state ruled by Nunjaraj, who allied by ties of interest and consanguinity to the Codugu Prince, materially increased his power and influence. The records are silent as to the events of Moodaraja's reign; it was however

1686.

of considerable length embracing a period of forty-nine years. On his death he was succeeded by Dodda Veerappa the eldest of three sons.

The warlike spirit of this prince was soon called into action by the aggressions of his powerful neighbour; Periapatam the principal city belonging to Nunjaraj being attackad by Immadi the Rajah of Mysore, whom, the subjects of the former Prince either wearied out by his oppressions or instigated by the intrigues of his enemies, had invited to rule over them. Nunjaraj, perceiving the dangers by which

Periapatam taken by the Rajah of Mysore.

he was threatened, implored the assistance of the Codugu Prince, who, espousing his cause, marched immediately to support him, but had the mortification of learning on reaching Sedasweer, that Periapatam had fallen, and Veerajiah the son of Nunjaraj who had been intrusted with the command of the capital, seeing his situation desperate, had gallantly fallen in its defence, having previously in compliance with the sanguinary dictates of honor, put to death his wives and children to preserve them from pollution.

Who invades the Codugu.

Encouraged by such success Immadi it would appear, meditated more important conquests as we find him a few years subsequent to this event turning his arms against Codugu. The Mysore force had penetrated

And is defeated.

but a short way beyond Bellioor, when they were met by Dodda Veeruppa; an engagement ensued* in which the former was defeated with the loss of fifteen thousand men and seventy-seven Officers.†

The Codugu leader, who could only purchase tranquility at the expence of any conquests, hastened immediately after this event to oppose the Cotangaddy Rajah, who, at the head of four or five thousand Nairs, had ascended the ghauts with hostile intentions. This inroad seems to have arisen partly from the predatory disposition of that chief and partly at the suggestions of a Codugu officer who led him to expect an easy conquest of the southern districts: the motives of this treacherous conduct are not distinctly stated. He failed however, in realizing his promises of assistance and that embarassed and retarded the advance of the Nair force who intrenching itself at the head of the Thomara ghaut, waited with anxiety the result of the Mysore invasion as that was to direct their future movements. Dodda Veerappa had previously detached a body of fifteen hundred men in advance, and the decisive victory he had gained soon enabled him to follow with a larger force. The fortifications of the Nairs were insufficient to shelter them from the spirited attack made by the Codugus, who, after a considerable resistance, completely defeated them, their chief being numbered amongst the slain.

Dodda Veerappa's successes against the Nairs.

1716.

The variety of petty independent states into which the country at this time was parcelled out, appears to have been involved in a constant succession of feuds and struggles and, generally in a state of actual war, or suspended hostility; the little principality of Belloor situated on the confines of Mysore and Codugu experienced at this time the rapacity of its turbulent neighbours: the prince of the former kingdom, tempted by its weakness resolved on its destruction; and Dodda Veerappa, whose idea of expediency appears not to have been more susceptible of scruples, conceiving this a favorable moment

* In the plan Puttapooree, I was unable to ascertain the spot.

† The account of the number slain may be considered as rather apocryphal the history of the event however is recorded on a rude monument over Hum pepoor.

to partake in the spoliation of his neighbour, seized on Yailsowra part of the domain of the unfortunate Naik. The Mysore Rajah, having occupied most of the country, demanded that district as a part of its territory: but little disposed to the doctrine of restoration, the Codugu Chief declined compliance, and all disputes being terminated by the sword a predatory warfare ensued, which however after a short time ended in a compromise; Codugu retaining the district in dispute, but Mysore receiving a portion of the revenue arising from it.

He acquires the District of Yailsowra from Balloor.

Dodda Veerappa had enjoyed but a short repose when the Rajah of Cheerikul implored his aid against the arms of Somasekera naik *Prince of Bednore who had already made rapid strides towards the conquest of his territory. The Codugu Chief exerted his influence to avert his impending fate: the Naik however alleged his losses in men and treasure and appeared determined against yielding to any solicitations. Means of persuasion more efficacious were used and his resolution seems to have been quite overcome by the alluring offer of eighteen lacs of Rupees in consideration of which, on Dodda Veerappa's becoming security he evacuated the country and retreated to Soobramuhni. A portion of the sum had already been given, but the reimbursement of the remainder appearing unnecessarily slow, Dodda Veerappa accompanied his next demand of it with a force of five thousand men as the means of ensuring a more strict observance of the convention. Payment was delayed however under various pretexts for some time longer, during which the Cheerikul Prince took measures for cutting off the body of Codugus sent to enforce it: intelligence of this design reaching the officer who commanded them, he marched directly to Cannanore, defeating a body of Cheerikul troops who opposed his passage. We are not told what prevented Dodda Veerappa, on other occasions so prompt to a military decision, from punishing such perfidious conduct. It does not however appear he had recourse to arms on an occasion so justly calling for his resentment, and the violated faith of his treacherous ally seems to have passed unchastised.

Aids the Rajah of Cheerikul.

His Ingratitude.

* This Prince is stated to have dug a ditch and made gateways all round his frontier, there are now no remains of either.

1734. This appears to have been the last public act of Dodda Veerappa. Throughout a long and vigorous reign he evinced an unconquerable spirit, and though surrounded by powerful neighbours, neither the number nor strength of his enemies seem to relax his courage or damp his enterprize. He enlarged his territories by the conquest of Yailsowra, and purchase of Sooleeay from the Naik of Bednore, who likewise presented him with the small district of Umr as a mark of his attachment. *

Death of Dodda Veerappa.

Is succeeded by his grandson.

Chikka Veerappa assumed authority on the death of his grandfather; his early years were clouded by misfortunes the greatest portion of them having been passed in confinement. Apparajah the only son of the late Prince, incurring the suspicion of having destroyed his wife at the instigation of a favorite mistress, had been thrown into prison where he languished for twelve years; at the end of which period, dying, his son, who had shared his misfortunes, was released, and like most oriental despots, quitted a prison to seat himself on a throne.

1762. From the silence observed with regard to the transactions of Chikka Veerappa's reign, we may conclude the early part of it was not disturbed by either war or faction; but the restless ambition of an adventurer, had succeeded to the peaceful and indolent rule of a Hindu Prince, and Mysore, now under the vigorous Government of Hyder, threatened destruction to the smaller states in its vicinity. The Nawaub seems early to have turned his thoughts towards Codugu and as a preliminary, urged the claim on the Yailsowra District, which it has been seen was relinquished by a former Government. Chikka Veerappa unwilling to provoke so powerful an opponent yielded to the demand,—but Hyder not satisfied with his concessions and fertile

First interference of Hyder in the affairs of Codugu.

* Or rather presented it to the Pagoda at Tulla Cauvey Dodda Veerappa "having represented, that producing abundance of cocoanuts so necessary to the deity of that Temple, it could not fail of being a most acceptable offering."

1765. His invasion of it.

in expedients appears soon to have found a pretext for breaking with the Prince, as we find in the year subsequent to this transaction, his troops under Fazul Ulla Khan invading this principality; they penetrated as far as Ooloogelly but were compelled to retire. A negotiation was then opened in which the Khan offered on the part of his master to give up Oochingy, and some parts of the Mahraj Droog on the payment of three hundred thousand pagodas, and a durable peace was to follow on assent to those proposals. We are not acquainted with the circumstance that led the negotiation to take this turn. The Codugu Prince, however acceded to them, and on the faith of the most solemn assurances paid a portion of the sum, and sent hostages for the remainder; the stipulations on the part of the Mahomedan commander were as yet unexecuted when Chikka Veerappa died. Of a weak and delicate habit from the long confinement of his youth, he seems not to have inherited either the mental or personal qualifications of his predecessor: dying without issue, the direct line of Dodda Veerappa became extinct.

Death of Chikka Veerappa. 1766.

Moodya Rajah the cousin of the last Prince succeeded to his authority and immediately demanded the execution of the treaty, but Hyder under various pretexts, eluded its fulfilment. Upwards of a year was occupied in fruitless negotiation, but there being no longer any hopes of an amicable arrangement, war was again renewed. Linga Rajah the younger brother of the reigning Prince successfully attacked Fyzul Ulla Khan in Yailsowra; this officer attempted to retire on Mangalore by the Bissly Ghaut, but his active opponent having previously reached the pass, posted himself in it, and completely defeated him; his troops having abandoned their artillery and ammunition fled with precipitancy.

Accession of his cousin.

Defeated the Mysore troops.

Tired of so unprofitable a warfare, and doubtless intending at some more favorable period to pursue his designs, Hyder again tried with greater sincerity the channel of negotiation, he proposed as the cement of

Hyder cedes Punjee and Bullaree.

future amity to give up the Mangunnies of Bullaree and Punjee in lieu of the districts mentioned in the former treaty; this arrangement was acceded to and hostilities ceased.

1770. Immediately subsequent to this event, Moodya Rajah died after a short and turbulent reign, leaving his country a prey to Civil dissensions that led the way to foreign subjection. The Codugu family were divided into two branches, that of Hahlayri and Hooroomeelay, designations taken from their place of residence; on the demise of the late Chief, Mullya Rajah of the latter line disputed the succession of his son, and succeeded in placing his own in authority. Linga Rajah espousing the cause of his nephew Apparajah, and unable to enforce his claims fled, with him to seek the powerful aid of Hyder, who at this period exercised supreme control in Mysore.

1771. Hyder's view on Codugu.

The Nawaub would appear to have anxiously desired the acquisition of this principality, and in aiming at its conquest was perhaps influenced less by the ambition of dominion than as giving a security to what he previously held; its possessions must have been regarded as desirable from its situation more than valuable as an extension of Territory, but however, he may have rejoiced at the opportunity that now offered of his becoming a party in the dissentions of the Codugu family. The irruption of Trinback Row Mama which occurred at this juncture gave full employment to his arms, and obliged him reluctantly to postpone any attempts at improving a circumstance so congenial to his designs.

Mahratta invasion of Mysore.

It is unnecessary to trace the events that followed the Mahratta invasion. Sixty thousand horse carried destruction in their route. Hyder's best troops were annihilated, himself narrowly escaping, but attended by his usual good fortune, he surmounted all the dangers that encompassed him. Released from them, he again turned his thoughts towards Codugu; the rapine and desolation that always accompany a Mahratta army had been followed by a famine, and much difficulty being experienced in subsisting the troops, Lingah Raja suggested, that the rich harvest of Codugu would remedy so pressing an evil

The Nawaub's scruples were not of a nature to require much casuistry in removing; operations in consequence were immediately commenced, and a large force entered that principality by the Arculgode Frontier, but were repulsed with loss. Intrigue, however, removed the obstacles which force could not overcome; the seeds of discord were sown amongst the adherents of the reigning Prince, and the Mysore troops on again passing the Frontier by Bellidor, were joined by a large body of Codugus and proceeded to the capital without meeting any serious opposition. Davappa, who had now reigned two years gave up the contest and retired with precipitation into Wynaad, but the fugitive Prince meeting there an inhospitable reception, fled, accompanied only by four attendants to Hurrial, where he was seized and subsequently carried to Seringapatam; no further account is given of him, but it is more than probable he shared the same fate as his family, whom Hyder by a gratuitous act of barbarity is stated to have put to death.

1773.

He places the legitimate heir in authority

The Nawaub now demanded a return for his important assistance; and his bill of services, it must be admitted, was not immoderate: the resources of the country being exhausted, he consented to receive a yearly tribute of twenty four thousand Rupees, and sanctioned on this occasion the Codugu Family to take possession of a part of Wynaad, said to have been wrested from them at some remote period. Three thousand Codugus were immediately dispatched to take possession of the districts in question.

1774.

Imposes a tribute on Codugu.

Appajee Rajah enjoyed but a short time the power which after so many vicissitudes he had at length acquired, he died the year subsequent to his accession and was succeeded by Linga Rajah who, superceding the claims of the three sons left by his nephew, took upon himself supreme control.

1775.

Death of Appajee Rajah, and accession of his uncle.

Hyder would appear to have repented the moderation, which had led him to be satisfied with the small tribute we have seen he

imposed; as a few months subsequently, we find he required and obtained a constrained assent to the cession of Sooleeay, Umr, Bullaree Punjee and Yailsowra,* thus again reducing the principality within its ancient limits, if we except the precarious prepossession of the districts in Wynaad. The force left to occupy had now held them four years, when they were obliged to retire; Linga Rajah however, attempted to recover them and for this purpose sent a body of two thousand men headed by the two sons of the late Chief. This force was surprized and defeated, a fourth part of the number killed, one the Princes being amongst the slain, and the other taken prisoner was soon after put to death.

Hyder assumes some valuable districts belonging to Codugu.

1778.

Defeat of the Codugus in Wynaad.

1779.

Death of Linga Rajah.

The life of Linga Rajah terminated shortly subsequent to this event, he died at Madeapoor after a reign of four years, and may be considered as the founder of the present family; but the circumstances that smoothed the way to his elevation have been suppressed.

Hyder assumes entire possession of the principality.

Veerajender on the death of his father being only about sixteen years of age, was too young to take on himself the management of the possessions which devolved to him. Hyder conceiving it a favorable moment to complete the spoliation he had so successfully begun, assumed entire possession of that portion of the country that yet remained, under the pretence, however, of being guardian to its Prince: having placed it under the control of one of his officers he marched for the Carnatic to oppose the British army under Sir Eyre Coote. Those mountaineers, but ill-satisfied with the authority that had been forced on them, determined to resist such a domination, and no longer restrained by the hand that imposed it, threw off the yoke. In arms they gained possession of the different fortified places and expelled the Mysore

1780.

Revolt of the Codugus.

1782.

* This circumstance is not mentioned in the History. Veerajender like most Asiatic Historians would seem alone to preserve the records of his triumphs.

Confinement of Veerajender.

troops. On the first symptom of revolt, the young Rajah together with his family were removed to Gonoor a strong fortress in the District of Maharaj Droog.

Death of the Nawaub.

The death of Hyder which occurred at this juncture prepared the way for still more sanguinary contests. Tippoo from character and situation was their most formidable enemy; with his fathers' possessions, he appears to have inherited the determination of adding Codugu to them. His first act was to remove the captive family to Periapatam,

1783.

and on the peace of Mangalore he sent an army

1784.

into Codugu; but, softened perhaps by his recent successes,* does not at this period seem to have entered on the schemes of extermination which he subsequently pursued with such severity, as we find him in the same year offering a general amnesty to the inhabitants: but the allegiance of those mountaineers was not to be purchased by such favors. Mussulman dominion, seems to have bound them more strongly to their Native Princes, and not deterred by the apprehension of incurring the vengeance of Tippoo, he had scarcely pronounced his forgiveness when they again took up arms in the same cause and re-possessed themselves of their native hills.

Tippoo offers amnesty to those turbulent mountaineers.

They again take up arms.

1785.

The Sultan sends an army into Codugu.

On learning this revolt, the Sultan dispatched a body of fifteen-thousand men under Ignola Udee to quiet them; it had only advanced as far as Oolagooly when it was encountered by a body of four or five thousand Codugus, who after a sharp encounter forced them to retire with the loss of their baggage. The fate of this detachment induced Tippoo to take the command in person, and having added to their number and stimulated their courage, he appears to have led them on with more success, as we find him overcoming all opposition and reaching the capital with but little loss. Always more likely however, to remember the injury rather than the provocation

* The defeat of the unfortunate detachment under General Matthews.

His perfidy.

1786.

he no longer pursued conciliatory measures. Under the pretence of treating with, he assembled most of the Codugus who, in violation of the most sacred promises, were with their families seized, carried into captivity and (ever alive to the necessity of adding to the numbers of the faithful) immediately circumcised. This step was a prelude to greater severities, the destruction of the remaining inhabitants was pursued with relentless rigour. They were at length declared to have been extirpated and the slaves and arable lands divided amongst Mahomedan cultivators, who removed from the neighbouring countries to occupy them. The decree issued on this occasion would lead to a belief that destruction, urged at once by ambition and religious zeal, removed the ordinary checks to the perpetration of crime. It sets forth, "The country is given to you in Jaghire, improve it, and be happy; the extermination of those mountaineers being determined on, you are required as an imperious duty to search for and slay all who may have escaped our just vengeance, their wives and children will become your property." This edict so characteristic, of the author closes by ordering that "the standard of Islam be continually exalted."

Determines on the extirpation of its inhabitants.

His edict on the occasion.

1788.

Such was the state of affairs when Veerajender, accompained in his flight by his wife and two brothers the principal survivors of the Codugu family, after a confinement of six years, aided by some of his faithful adherents, effected his escape from Perriapatam; he had however, only changed one prison for another. Seduced by the friendly professions of the Coliote Rajah, he incautiously put himself in the power of that Prince, who, awakening the remembrance of ancient animosities, availed himself of his misfortunes, and after detaining him a prisoner for some time, obliged him as an atonement for the death of the Nair Prince his ancestor, whom we have seen was slain at the Thomara Ghaut, to cede the site of a fort at that place, as also to give up for ever three valuable and extensive districts to the Temple of Montana. Complying with the pressure of circumstances, Veerajender, having purchased his

Escape of Veerajender from Perriapatam

Falls in the hands of the Cotangoody Rajah or Coliote.

release by submitting to these terms, sought refuge amongst the few of his old subjects who had as yet escaped the sword. Veera Verma a short time subsequent to this transaction proceeded to occupy his new acquisitions; but the Codugu Chief, now aided by some of his own followers, declined compliance with a convention exacted under such perfidious circumstances. More alarmed by the number of his followers, than convinced by the force of his arguments, the Nair Prince, not only admitted the injustice of his demand, but relinquished his claims to certain tracts that had long been an object of discussion between the two principalities.

Singular attachment of those mountaineers to their chief.

The attachment of these mountaineers to their ancient government was, we have seen, evinced by constant insurrections, sometimes without a concurrence of measures or even a principal to direct them; attached to it by the joint influence of prejudice and habit, they have not considered much as to the value of the object, and though by no means of the mildest character they have had no disposition to change it for an alien rule, still less the harsh and intolerant way of Mahomedans. The presence of their own Prince holding out the prospect of escape from such a dominion, he was hailed with loyalty, and the spirit of resistance animated with increased vigour. This active and enterprizing chief would appear to have seconded the exertion of his adherents with a perseverance and spirit worthy their fidelity, as we find him attacking the Mysore Troops everywhere with success: having partially expelled them, he collected the scattered remains of his old subjects and restored them to their ancient possessions and immunities. Always near the point of action, he proceeded to Sedasweer an important post on the frontier, from whence he had ravaged with impunity the open country in its vicinity. The daring spirit, that might have deserved the esteem, only provoked the rage of the Sultan. Irritated by these incursions, Tippoo determined on a retribution, which was no way likely to fall short of the provocation. He sent an army aided by a body of Nairs from Cherikul headed by Golam Alli for the purpose of exterminating a race he found it so difficult to conquer, they penetrated Codugu by the Sedasweer pass and at first

His old subjects flock to his standard.

Tippoo determines on their reduction.

His troops though inadequate to the conquest are sufficient to desolate the country.

were opposed with success, but a want of ammunition on the part of the Codugus obliged them to retire. Gholam Ali advanced to Nakunaad, having previously dispatched his Nair allies to seize on the whole of their families, being however intercepted in the execution of this plan they sustained a defeat and fled with precipitation; the Musselman general more ambitious perhaps of plunder than glory, avoided an engagement, but proceeded to the pillage of the country with every inventive circumstance which rapine and cruelty could suggest.

1789.

At this period the states of Malliallum, always controlled with difficulty, evinced symptoms of revolt. Anxious for the safety of those valuable provinces the Sultan ordered Golam Alli to restore tranquility. This Officer marched with his army by the Kodunthurra ghaut, but the passage of it was not effected without a vigorous opposition. This force was followed by another under Mahomed Reza, who pursuing the route through Codugu, halted at the top of the Heggulla pass, which had been previously occupied by those indefatigable mountaineers. The attempt to force a passage was warmly resisted, and a French officer who had headed the advance, together with eight hundred men were killed, and half that number wounded. The plunder obtained on this occasion afforded a seasonable supply of ammunition, and this success was followed by the retreat of Mallapa naik, a Mysore officer (advancing in support of Mahomed Reza,) who fled in the night to Perriapatam abandoning his baggage; these successive repulses, threatening the safety of the few posts which Tippoo yet held in Codugu, he made an attempt to succour them, but succeeded only with regard to Kooshallnuggur, being unable to afford but a partial relief to Mudduk aray; the supplies destined for the other places were intercepted.

Tippoo's troops defeated.

His ineffectual attempts to reinforce his garrisons.

Gollam Alli would seem to have been unsuccessful in tranquilizing the provinces of Malliallum, as about this time the Sultan, at the head of a large army, marched in person for the purpose of more effectually restoring order in them. Determined however, on retrieving

his losses in Codugu, he appointed his brother-in-law Bhurran-oo-deen, aided by Sheik Uncer and Syed Adam to the command of a considerable body of troops, which were divided into three detachments; to them was delegated the task of taking signal vengeance on those turbulent mountaineers, and having fully recruited the different garrisoned posts to join their master in Malliallum. It will not be necessary to repeat the uniform detail of devastation and slaughter that accompained the crusades of the Sultan; the fate of the Cherikul Rajah, may serve as a specimen of them. Attempting to escape the resentment of this despot, he was closely pursued, and aware of the clemency that was to be expected, put a period to his existence, his body being found was carried to Tippoo, who as a warning to the unwary, ordered it to be ignominously suspended from a tree, it being previously dragged round his army.

He delegates to his brother-in-law the task of chastizing the Codugus.

Early acquainted with the destination of Bhurran-oo-deen's* force, Veerajender determined to anticipate his design by storming the different posts, which it was his intention to relieve, a resolution justified by success; placing himself at the head of fifteen hundred Codugus, he marched against Kooshallnuggur, a fort on the banks of the Cauvery, a sally from it checked his advance guard, but coming up with the main body to their support, after an obstinate encounter he captured the place, having followed his enemy as they fled in at the gate. Ths garrison endeavoured to escape by swimming the river, but was pursued with such success, that five out of seven hundred were killed; the fortification being destroyed, and the plunder equally divided amongst his followers, he prepared for new exploits, and in a short time appeared in front of the fortified post of Baypunaad; the garrison assuming the merit of an early surrender, were treated with liberality, and safely conducted beyond the frontier. Bhurran-oo-deen with plenary power to extirpate the Codugus was preparing to carry his master's orders into effect, when he learnt the fate

Veerajender captures Kooshallnuggur.

Bhurran-oo-deen invades the principality.

* The brother-in-law of the Sultan.

of the two posts whose capture has just been related; anxious to save the remainder, he hastened to their relief. The principal detachment headed by himself, penetrated by the Sedasweer pass whilst Syed Ahmud entered by Arculgode, and Sheik Uncer pursued the route by Bauleelah, where the woody defiles, he hoped, would conceal his approach.

The adventures of this enterprizing chiettain appear borrowed from the annals of romance; the number of his enemies held no place in his calculations, each new difficulty tending an additional impulse to his courage: and he seems to have enjoyed the talent of imparting a share of his ardour and spirit to his followers. Those formidable invaders had scarcely passed the frontier when they found themselves vigorously resisted. The detachment under Sheik Uncer first encountered, was repulsed with a loss of five hundred men, the Codugus, however, too much weakened effectually to resist the Moslem commander, slowly retired before him, but on reaching Baghamundla, the obstinate conflicts in which he had been engaged so exhausted his numbers, that having afforded an insufficient relief to the garrison at that place, he (Bhurran-oo-deen) proceeded to the lower districts for the purpose of recruiting his shattered force; his unwearied opponents did not allow him to retire unmolested, but on returning, his overthrow was still more complete, being attacked in the middle of the pass, he was forced to abandon half his convoy as the only means of saving the remainder. Unable effectually to relieve Baghamundla, he left it to the fate that awaited it, and prepared to join the Sultan in Mulliallum—with this design he proceeded towards the Heggulla ghaut, but his retreat was so completely cut off in this direction, that he, was necessitated to fall back on Seringapatam being severely harrassed during the whole of his march. The progress of the other two detachments had been marked by various success, panic struck at the fate of the main body their commanders hastily withdrew. The capture of Baghamundla rapidly followed these events. This fort of some strength situated on the banks of the Cauvery and containing a temple of celebrity within its precincts, fell after a seige of five

Is vigorously resisted.

And eventually compelled to retire.

days. The views of the Codugu chieftain expanding as his prospects brightened, immediately on the occupation of this place, he ordered a body of his adherents below the ghauts, when possessing himself of some districts in the vicinity of Mangalore, he took measures for securing and enlargening those new conquests. But operations were not confined to those parts. Munzerabad, a province on the northern frontier, was occupied, and the champaign country on the eastern borders, ravaged without resistance, or mercy.

1790.

First connection of the Codugus with the British.

About this period the first connection between the English and Codugus took place; desirous of conciliating so able a partizan, the President at Tellicherry invited Veerajender to a conference. The approaching Mysore war rendered the friendship of this chief, as commanding so important a barrier, particularly momentous, and subsequent transactions proved how much it promoted the success of the campaign; where the views of both parties were so similar, but little discussion was required as to preliminaries. A treaty was immediately concluded, in which mutual assistance was the leading stipulation.

Animated by such rapid and important successes, Veerajender at last beheld the consoling prospect of the entire expulsion of the enemy. Tippoo's possessions in Codugu were now confined within the narrow limits of Muddukayray, of which (aware that his last post must fall if not immediately succored, and unwilling to lose what had cost him so much to acquire) he once more attempted the relief. The convoy destined for this purpose had reached Mooloosogay,

Captures a convoy intended to relieve Muddukayray, generous conduct to the officer Commanding it.

when Veerajender, whose gallantry was only equalled by his perseverance, attacked, and after a severe conflict in which 300 of the enemy were killed, obliged it to retire to a small eminence, where surrounded, the Codugus only waited the signal to destroy it. Kaudur Khan the commander of this detachment had rendered some services to the Rajah, who though resolved the convoy should not escape with impunity, with generous acknowledgment, expressed a desire to release him from the dangers

by which he was encompassed. The Moslem officer, however grateful for this proffered favor,* represented that the acceptance of it would draw on himself and family the severest vengeance of his master, and added that the strict execution of his commission was the only means of averting inevitable ruin. Veerajender in compliance with the dictates of chivalry rather than the laws of war, to evince his sense of obligation in the true spirit of an ancient knight, permitted him entirely to accomplish his object; anxious to obviate the suspicion to which this transaction might give rise, he explained his motives, and General Abercromby equally assured of his sincerity, as struck with his romantic generosity, offered to assist him in recovering his capital. But in a strain beyond the temper of the times, he expressed a determination to recover his ancient possessions, entirely by the aid of his own adherents; a gallant resolution that was soon rewarded by the fall of Muddukayray; and on its surrender in the same spirit, he liberally supplied the wants of the captured garrison, and permitted them to withdraw in safety. Those conquests however, did not bring with them a state of repose; though now for the first time undisturbed master of his ancient patrimony, the repeated devastations of which it had been the theatre, left it little more than a vast wild, and not perhaps wholly uninfluenced by the allurements of rapine, he determined on retaliating the injuries he had so long experienced.

Determines to rely only on the Codugus in gaining possession of his country.

Takes Muddukayray.

1791.

The fertile plains, that spread themselves to the eastward of this woody tract felt all the calamities of his hostile ravages, and the rural spoil of 1,500 head of cattle evinced the success with which he recruited his resources.

Plunders the districts of Mysore in his vicinity.

The period had now approached when the Sultan was to oppose the most formidable combination he had yet encountered, and the capture of Bangalore gave early earnest of success. Lord Cornwallis advanced towards the capital and General Abercromby

The British advance against Seringapatam.

* Deroim. Mackenzie. Wars in Mysore.

in command of the Bombay Army had ascended the Heggulla ghaut for the purpose of supporting him. Operations had commenced with every prospect of an immediate and happy termination, when the premature severity of the season precluding any further prosecution of them, obliged both armies to fall back, nor was the retreat unattended with considerable loss. Though suspended, the storm which threatened the Sultan was not averted; aware of the great advantages that would attend the friendship of the Codugu chief at this juncture, resentment giving way to interest, he for the first time sought an alliance with him, offering as the price of his co-operation to cede the four districts on his eastern frontier, and to enlarge his western boundary by the addition of certain provinces dependant on Cannanore. However, alluring the offer Veerajender pursued not the Asiatic policy that awaits with doubtful or venal faith the event of war, but adhering with fidelity to his previous engagements, declined all connections with Tippoo, observing in answer to his proposals, that he reposed no confidence in the faith or friendship of one, who so often proved he was little influenced by either.

Tippoo seeks an alliance with Veerajender.

December, 1791. The season having now opened, General Abercromby again ascended the ghauts, and moved towards Seringapatam, before which the confederates had previously taken up a position. The success of the first operations, having driven the Mysore troops, to seek shelter under the walls of that fortification, about 5000 Codugus together with their families,* whom the barbarous policy and ferocious zeal of the Sultan had dragged from their homes and circumcised, escaping in the confusion that ensued, sought the protection of their prince. Better adapted to the active warfare of the partizan, than the tedious operation of a seige, Veerajender directed his first efforts to intercept a valuable convoy proceeding from Nuggur. This service was effected with his usual address, and a warrant to plunder the neighbouring country, coming within the limits of his commission, he gave a wide license to the predatory

Intercepts a valuable convoy and ravages the neighbouring districts.

* In all amounting to 12000 so says the Historian.

habits of his followers. The seige now formed was indefatigably pressed, and Tippoo, after a rapid succession of vicissitudes, saw the only barrier that delayed the conquest of his kingdom on the point of being subverted; the dangers by which he was menaced inclined his fierce spirit to avert them by pacific overtures, and after some negotiations, in which he exhibited the usual faithlessness and insincerity of his character, expiated the guilt of the war by the cession of half his territory.

Siege of Seringapatam by the British.

Hostilities cease.

The Codugu chief would not appear to have been at first included in the articles of this treaty; the oversight, however, was immediately remedied, and the English commander determined on securing so faithful an ally from the violence of his still powerful neighbour, insisted on his becoming a party in it. Viewing this prince as a chief instrument of the war, to the ordinary motives of hostility were added a personal animosity, and influenced at once by measures of policy and private resentment, from the character of the Sultan it may be concluded he meditated a signal vengeance. The demand it is stated* was received with "astonishment and disdain, but Lord Cornwallis was determined not to sacrifice an ally whose cause could not be relinquished with justice or honor. Tippoo on learning this resolution is represented as irritated to a state of phrenzy, and refusing again to enter on the subject." However averse he may have been to any arrangement that placed the rajah beyond his power, the alternative of compliance, or immediate renewal of hostilities, forced an unwilling assent to the demand, and admitting the stipulations which guaranteed the independance of the principality, he transferred to the British his claims of allegiance and tribute from it.

Veerajender included in the treaty March, 1792.

Transfers his allegiance to the English.

Having passed through the vicissitudes of such turbulent times, Veerajender hoped now to enjoy a period of undisturbed repose, but the new made amity between the Sultan and his highland neighbour, did not hold out the promise of long continuance. Tippoo required the restitution of Punjee and Bullarec, which however obscure and undefined his right may have been, were given up; this concess-

* Dirom.

Tippoo demands and obtains Punjee and Bullarree.

sion had only the effect of stimulating him to more extravagant claims; scarcely had he occupied the above districts, when he urged his pretensions to the adjoining ones of Umr, and Sooleeay, a demand equally unreasonable to be made as submitted to; this tract of country had long been in possession of the Codugu families, but Tippoo uninfluenced by moderation or justice, enforced his claims by the licentious violence of conquest. The powerful interposition of the British seems, however, to have taught him a lesson of moderation, if not repentance, as we find him hastily withdrawing his troops and submitting to its decision; the investigation that followed fully established the right of the Codugus to the districts in dispute. Nothing could divert the rancorous enmity which the Sultan bore, a chief who had so long alarmed his fears, and excited his revenge: he resolved on his destruction, and in the attainment of this end hesitated not to aggravate guilt by baseness. Some circumstance not mentioned, frustrated the original plan, but little controlled by feelings of compunction, he took measures more effectually to accomplish his design; the Sivaratree feast was fixed on as the period, and the accidental discovery of the conspiracy by a boy, alone prevented its execution; the assassins were immediately seized, and it being considered desirable to retain them as living witnesses of the Sultan's intentions, they escaped with the loss of a leg each; the barbarous prudence of Veerajender appears to have dictated the amputation, as the means of more completely securing them. With the exception of the events that have just been related, nothing of moment occurred during the interval between the peace of Seringapatam in 1792, and commencement of hostilities in 1799, when Veerajender roused from his tranquility prepared for more active scenes.

Attempts to assassinate Veerajender.

1799.

Tippoo threatens a rupture with the British.

Tippoo, whom no convention could bind, or any ties of faith or morality control, was preparing amidst the most amicable professions, to violate those treaties which he pretended so much to respect. The British apprised of the offensive alliance which he had entered into with the French, adopted the means of early crushing so formidable a confederacy: actuated by

the same resentment the chief of Codugu hastened to their standard, and in all the warmth of sincerity declared his "exertions should be increased ten-fold." A depôt was immediately formed at Veerajenderpett; and measures taken to bring forward the whole resources of his little state. In conformity to the Military preparations that were determined on, General Stewart at the head of the Bombay army ascended the Heggulla Ghaut, and experienced the most prompt and effectual assistance, an aid the more grateful, as proving the fidelity of the Prince. His first exploit was in saving a large portion of the baggage which had been seized by a body of of Maupeeays at the foot of the pass; while ever ready to repel an attack, he kept at bay the Nairs of Wynaad, who instigated by Tippoo and excited by the prospect of plunder, issuing from their woods threatened an eruption. The Sultan beheld and opposed with spirit the storm that threatened him; hostilites were commenced by a desperate and well directed attack on the advanced post of Seedasweer. It will not be necessary to repeat the details of this decisive and brilliant action, his troops fought with great intrepidity, but after a severe confiict were completely routed many men of the first distinction fell on this occasion amongst them Mahomed Ruzza (The Benki Nabob) remarkable for his daring courage and remorseless character. Veerajender took a personal share in this engagement and has recorded his admiration* of the gallantry that won it. His active courage did not long want an opportunity of emulating such conduct. The populous and rich districts that stretch from the foot of the ghauts towards the western coast first invited his hostilities. Buntwalla an opulent mercantile town in the vicinity of Mangalore was after some resistance taken and plundered, the officer in command of the province at the head of 3000 men completely defeated, and a large portion of

Warmth of Veerajender in their cause.

20th February, 1799.

8th March, 1799.

Battle of Seedasweer

* Vide Asiatic Register. A curious letter from the late Rajah to Lord Wellesley, giving an account of this action, he declares the battle of the Mahabarut is thrown quite into shade by it.

Indulges his followers in extensive scenes of plunder.

this part of Canara entiely cleared of the enemy. His efforts in Mysore were not less vigorous, or less successful; Buswampatam, Arculgode, together with various towns of secondary consideration were captured, and those mountaineers whose courage is not untinged by ferocity are represented as indulging themselves in the full gratification of every military appetite.

Capture of Seringapatam and death of the Sultan.

The genius of Tippoo was unable to sustain the empire his father had created; but if not possessing the prudence, ability, or military talent of that singular character, he merits at least the praise of a fearless soldier. Though unable to resist he could not submit, and after the action of Seedasweer, retired within his fortifications with a determination of defending them to the last, a resolution executed with a steady and active perseverance; the infatuated gallantry with which he fought could however, only postpone the vengeance he had so justly provoked. The judicious policy that foresaw and opposed his designs was attended with the most complete success, and the capture of Seringapatam taken after a contest of sanguinary obstinacy for ever put a period to the Mussulman dynasty in Mysore. The British who had chiefly urged the rapid downfall of it, hastened to close the calamities of war, and actuated by the love of justice not ambitious of conquest, placed the representation of the ancient Hindoo Princes on that throne which their arms had won. Restored to peace by the events of this brilliant campaign, Veerajender again sought tranquility amidst his native hills and faithful adherents. The English Government were not unmindful of what was due to the attachment and zeal with which this chief adhered to their cause and promoted its success; an exemption from all tribute, and the entire cession of the rich district of Poottoor, an addition of territory and revenue that placed him in the rank of the most powerful of his predecessors, evinced the sincerity of its gratitude, but a splendid sword that accompanied this substantial indication of it, seems to have called forth his warmest acknowledgments. This testimony of their friendship

May, 1799.

Veerajender experiences substantial proofs of the gratitude of the British.

so suited to his desires and wishes was received in state, repeated discharges of ordnance, and a donative profusely scattered amongst his people manifested the sentiments with which he accepted a gift that realized as he said, "the first wish of his heart" and in proof of the value attached to it, he declared "it should be considered one of the ensigns of his authority, and as such transmitted to his successors."

The events that followed this long register of contests do not offer much worthy of record. Veerajender seems to have enjoyed for some time the ease which his efforts so mainly contributed to acquire, and his ancient possessions gradually recovering from the devastation to which they had been subject, promised to repay the exertions he used in improving them; but domestic ills and private discord obscured this flattering prospect, and his latter years were clouded by misfortunes entirely destructive of his repose. The premature death of his ranee was the first shock he experienced; tenderly attached to her, the loss seems to have seriously affected his temper, if not impaired his intellects, nor was the conduct of his elder brother likely to tranquilize him. Appajee Saib aggravated the guilt of crime by the baseness of ingratitude; he was impatient of control, of a violent and cruel disposition, and returned the affection of Veerajender by endeavours to destroy him. The particular circumstances that led him to attempt his assassination are not known, the plan laid, however, for that purpose was accidentally frustrated, and the head of Appajee Saib displayed in the palace, proved his brother was more influenced by the dictates of severe justice than ties of consanguinity. Subsequent to this event some of his principal servants urged by the forcible impulse of hope and fear determined to remove a master, whose suspicion the most cautious could not escape, whose violence no submission could appease. The Dewan and Soobadar of Veerajenderpett, the one a Brahmin, the other a Eunuch (characters well adapted to such scenes,) were the chief instigators of the plot. On its success the son of the former was to have been placed in power, and more effectually to secure him in it, it was determined he should be united to one of the daughters of the Chief. The design was defeated, although not till it had been nearly carried into

His domestic misfortunes.

1804.

Conspiracy of his minister.

execution; on such an occasion but little clemency was to be expected and the conspirators, together with their unoffending families were put to death with circumstances of singular atrocity. Those sacrifices to resentment or justice rendered him still more irritable, the slightest motives of caprice or passion, the most casual provocation often involved numbers in indiscriminate slaughter.* Those sallies of rage were doubtless the efforts of a disordered imagination, they were succeeded by imaginary terrors and his dejection rapidly increasing, he attempted to put a period to an existence that became burthensome. The power of medicine rescued him from death, but wearied with authority or satiated with success, though consenting to live, he aspired only to descend from the irksome elevation in which he was placed, and has more than once expressed a determination to retire from his native possessions, and live under the protection of the British; he continued in this alienated state of mind for a considerable time when alike fortunate for him as his subjects he was removed from a scene in which, while he lived, either had so little enjoyment.

Punishment of those concern-dimit.

His alienation of mind and death.

1809. The fidelity and constancy of those mountaineers, and the personal qualities, confinement and escape of their chief, give a romantic air to the adventures that may excuse, if not excite a share in the interest that has dictated this sketch of their history; more virtues belong to the character of Veerajender, than are easily reconciliable with the ferocity that marked many of his acts, free, open, liberal to munificence, and of incorruptible faith, he joined to a daring spirit an acute capacity; and of a mature judgment, the adversity of his early years dispelled those prejudices of caste, religion, and education that enslave the mind of the Hindoo, and fitted him for the times in which he lived, a period well calculated for the display of his natural intrepidity. He professed on every

Character of Veerajender.

* One of the members of a large number of Abysinian slaves kept for convenience or ostentation, having committed some venial crime involved the whole body in his punishment, the resentment of their master could only be appeased, immediate massacre of all in which he himself took an active part.

occasion the warmest fidelity to the English nation, and his conduct justified the sincerity of the sentiment, his attachment to it was shewn in every occurrence of his public and private life, and he declared that the extent of his ambition "was to be considered a dutiful child, and devoted adherent of the British." But however, much we may see to admire, candour requires some shading; he appears to have merited the confidence of his allies, more than the love of his subjects, and though his gallantry as a soldier may win our esteem, his vices as a ruler must meet our condemnation. He is represented as by no means unmindful of the welfare of his pepole, but if we except his merits as a leader, he possessed few of those virtues calculated to fix their affection; he was little controlled by pity or remorse in gratifying momentary freaks of passion, his paroxysms of rage were often fatal to those who approached his person and frequently produced scenes not exceeded in all the records of barbarism.

His singular attachment to the British.

Deserves more the esteem, of his allies, than love of his subjects.

Veerajender's achievements in the genealogical tree of the family were conspicuous; his first wife, however, only produced one child, a daughter, subsequently given in marriage to the Ex-rajah of Soanda. By a second and a favorite rance he had four daughters, leaving also an extended progeny of spurious birth, but the disappointment he experienced in not having a legitimate son sensibly affected him. Viewing the occupation of his country in the light of a conquest, and the laws of the Hindoos, considering that which has been acquired as disposable at the pleasure of the possessor, he conceived himself privileged to confer it as best suited his desires; but he never for a moment contemplated the succession of his brother, and had he anticipated the present order of things, would doubtless have followed the Turkish policy, one so well adapted to reduce the number of royal competitors. Having won his ancient possessions he evinced no ordinary solicitude that his immediate decendants should enjoy them, and to secure this object at first determined, that in the event of having no male heir, the most deserving of his illegitimate sons should be seated on the mus-

His family.

Anxiety as to the succession.

nud. Subsequent circumstances led him to alter this resolution, and he finally willed that the son of his eldest daughter,* and in failure of male issue that of the others, agreeable to seniority; should adopt his name and succeed him; in the event of his daughters having no male heirs, the original intention was to be carried into effect. The British government sanctioned this arrangement, and to it he entrusted the guardianship of his family, and execution of his will; he provided for the government of the country by nominating under the control of (or rather assisted by) the Ex-raja of Soanda, his eldest daughter as regent during the minority of the expected heir.

His determination regarding it.

Linga Rajah the younger brother of Veerajender owed his safety to the extreme contempt in which he was held by that Prince and his rise to the domestic feuds that followed his decease. On it the young ranee and her gruardian assumed the direction of affairs, but their power was of very limited duration. Linga Rajah now freed from the rigorous restraint in which he had been kept, emerging from obscurity hastened to Muddukayray, and inflamed the discord that already existed between his niece and her associate in authority; this was only the prelude to more important events; having acquired a strong party, he completely supplanted the Rajah of Soanda and compelled him to withdraw; the influence which he had by this time gained over the young ranee seems to have been considerable, as she consented to abdicate in his favor, and obtained the sanction of the British Government, to an arrangement that invalidated the will of the late chief. I am not acquainted with the particulars of the revolution that raised the present prince to power. The above is a mere outline of the events that led to it. The young Ranee together with her sisters, now kept in a degree of restraint, which has everything of confinement but the name will doubtless have leisure to regret the weakness that resigned her authority to a relative that has but slender claims to such a preference—capricious and puerile, but jealous and relentless he might inspire the contempt did he not excite the fear of his subjects. Of his domestic government a sketch has been given; the attributes of his character

* She was to have been married to a member of the Bednore family.

and restless suspicion for which he is remarkable suggests, if not confirms the belief, that his administration is not of a mild or considerate character. It would not appear that his reign had hitherto been disturbed by intestine factions, but the fear and jealousy with which he regards those around him, allow us to conclude he has purchased his elevation at the expense of his tranquility. The annals of Codugu as far as they relate to the neighbouring countries, afford since his accession, nothing of sufficient interest to arrest attention.

Latter end 1809.*

QUILON,
31*st January*,
1818.

(Signed) P. E CONNOR, LIEUT.
Surveyor in Coorg.

FINIS.

* The chronological part of the History is very scanty, but there is reason to believe few dates given are correct.

GLOSSARY OF CASTES, TRIBES AND RACES.

(Those included in Parts I and II of Table XIII.)

NOTE.—(1) Names printed in clarendon type, as **Agamudaiyan**, are those of main castes, the distribution of which by districts is given in Table XIII. The figures entered after them show the total strength of the caste. Castes in the Laccadive Islands, (see the tables at the end of Volume XV-A), are included.

(2) Main castes speaking languages foreign to the Presidency and numbering less than 50 have been included under "others" in section F (ii) of Part I of Table XIII, and in such cases the totals of the caste are printed after its name and the name is printed in small capitals, *e.g.*, ÁHIR (4).

(3) The same course has been followed with Musalman entries shown as "occupational terms," "territorial terms," etc., in Part II of Table XIII, *e.g.*, ÁFGHÁN (12).

(4) Some Musalmans returned Hindu caste names, which have been shown as such in Part II of Table XIII. The number of such entries is shown in brackets after the name of the Hindu caste, *e.g.*, **Ambattan** (199, 965; M. 150).

(5) C.R. 1871, C.R. 1881 and C.R. 1891 mean the Madras Census Reports of those years.

(6) Man. = District Manual.

ACCHUVÁRU—Oriyá-speaking carriers of grain, etc., on pack bullocks. Treated as a sub-division of Gaudo. See Bolodiya.

ACCHU-VELLÁLA—A name assumed by some Karaiyáns of the Tanjore district.

ÁDAPADAVA—A Canarese synonym for Kelasi. *Adapam* is a barber's bag.

ÁDAPÁPA—A sub-caste of Balija.

ÁDDAPU-SINGA—Telugu beggars, who beg only from Mangalas. Taken as a sub-caste of Dúsari—See Ándi.

ÁDIGÁRI—A title assumed by some Agamudaiyans in South Arcot.

ÁDISAIVAR—A sub-caste of Vellála. They are singers and reciters of Dévára (Saiva) hymns in Saiva temples, and are known also as Óduván.

ADIYÁN—Literally, 'a slave'; a sub-caste of Cheruman found chiefly in the hill tracts of Malabar and in South Canara.

ADUTTÓN—Literally, 'a by-stander'; a synonym for Kávutiyan.

ÁFGHÁN (12)—A territorial name returned by certain Musalmans.

Agamudaiyan (317,877)—A cultivating caste found in all the Tamil districts. In the south they have a bad name for crime. See Kallan. In Chingleput, North Arcot, Salem, Coimbatore and Trichinopoly they are much less numerous than they were 30 years ago. The reason probably is that they have risen in the social scale and have returned themselves this year as Vellálas. Within the same period their strength has nearly doubled in Tanjore, perhaps owing to the assumption of the name by other castes like the Maravans and Kallans. In their customs and manners they closely follow the Vellálas. Many of those in the Madura district are the domestic servants of the Marava Zamindars. Their titles are Pillai and Sérvaigáran. [C.R. 1891, para. 337; *Madura Man.*, Part II, pp. 42, 43; *North Arcot Man.*, Vol. I, p. 211.]

Agaru, AVURU (1,285)—Telugu cultivators and market-gardeners found in Vizagapatam and Ganjám districts. They are also sellers of vegetables and betel-leaf.

Agarwála (68)—Upper India traders.

Agasa (15,876)—Canarese washermen. [C.R. 1891, para. 491; Buchanan's *Mysore, etc.*, Vol. I, p. 231; *Mysore C.R.* 1891, p. 247; *South Canara Man.*, Vol. I, p. 170.]

AGNIKULAM, AGNI-KSHATRIYA, AGNIKULA KSHATRIYA, VANNI KULA KSHATRIYA—Literally, 'belonging to the fire race of Kshatriyas.' Taken as being synonymous with Vanniyan or Palli (*q.v.*)

ÁHIR (4)—An Upper India caste of shepherds and cattle-breeders.

AHMEDIS (10)—A general name for Muhammadans.

Aiyarakam (18,260)—Telugu cultivators. In their social and religious observances they closely follow the Kápus and Balijas, and they may intermarry with the Telugas. They will accept drinking water from the hands of Gollas. Their usual agnomen is Pátrudu.

AJAMÁRA (Kistna)—A sub-caste of Vakkaliga. [Rice's *Mysore Gazetteer*, Vol. I, p. 338.]

AKKASÁLE—A sub-caste of Pánchála. See Kammálan. [*South Canara Man.*, Vol. I, p. 165.]

ÁKULA (Vizagapatam)—Literally, 'a betel-leaf seller.' A sub-caste of Kúpu.

ÁLAN—Literally, 'a slave.' A sub-caste of Cheruman.

ÁLAPPILLAI (Madura)—A sub-caste of Maravan.

Alavan (1,791)—Workers in saltpans who are found only in Madura and Tinnevelly. Their titles are Pannaiyan and Múppan. They are not allowed to enter Hindu temples.

Alia (20,343)—A caste of Oriyá cultivators. [C.R. 1891, para. 367.]

ALLÁYE (4)—Unrecognizable.

ÁLLIKULAM—Literally, 'the lily clan'; a sub-caste of Anappan.

ÁLVÁR—A sub-caste of Valluvan which claims descent from Tiruppán-Álvár, one of the twelve Vaishnava Saints.

Ambalakáran (162,471)—A Tamil caste of cultivators and village watchmen. Till recently the term Ambalakáran was considered to be a title of the Kallans, but further enquiries have shown that it is the name of a distinct caste found chiefly in the Trichinopoly district. The Ambalakárans and Muttiriyans of a village in Musiri taluk wrote a joint petition protesting against their being classified as Kallans, but nevertheless it is said that the Kallans of Madura will not eat in Ambalakárans' houses. There is some connection between Ambalakárans, Muttiriyans, Mutráchas, Urális, Védans, Valaiyans and Yéttuvans, but in what it exactly consists remains to be ascertained. It seems likely that all of them

Amb.-And. are descended from one common parent-stock. They have, however, been treated as separate castes in the statistics. Ambalakárans claim to be descended from Kannappa Náyanár, one of the 63 Saivite saints, who was a Védan, or hunter, by caste. In Tanjore the Valaiyans declare themselves to have a similar origin, and in that district Ambalakáran and Muttiriyan seem to be synonymous with Valaiyan. Moreover, the statistics of the distribution of the Valaiyans show that they are numerous in the districts where Ambalakárans are few and *vice versâ*; which looks as though certain sections of them had taken to calling themselves Ambalakárans. The upper sections of the Ambalakárans style themselves 'Pillais,' which is a title properly belonging to Vellálas, but the others are usually called Múppan in Tanjore, and Ambalakáran, Muttiriyan and Sérvaigáran in Trichinopoly. The headman of the caste panchâyat is called the Káriyakáran, and his office is hereditary in particular families. Each headman has a peon called the *Kudi-pillai*, whose duty it is to summon the panchâyat when necessary and to carry messages. For this he gets an annual fee of four annas from each family of the caste in his village. The caste has certain endogamous sections. Four of them are said to be Muttiriyan or Mutrácha, Kávalgár, Vanniyan and Valaiyan. A member of any one of these is usually prohibited by the panchâyats from marrying outside it on pain of excommunication. Sexual license before marriage is said to be tolerated, provided the parties are eventually married. Their customs are a mixture of those peculiar to the higher castes and those followed by the lower ones. They some of them employ Bráhmans as puróhits, and wear the sacred thread at funerals and sráddhas. Yet they eat mutton, pork and fowls and drink alcohol and allow the marriage of widows and divorced women.

Ambalavási (17,663)—Is a generic name applied to all classes of temple-servants in Malabar. There are many sub-divisions of the caste, such as Poduvál, Chákkiyár, Nambiyassan, Pidáran, Pisháródi, Váriyan, Nambi, Teyyambádi, etc., which are assigned different services in the Hindu temples, such as the preparation of garlands, the sweeping of the floor, the fetching of firewood, the carrying of the idols in procession, singing, dancing, and so on. Like most of the temple-servant classes they are inferior to the lower Bráhmans, such as the Mússads, and food will not be taken from the hands of most of them even by Náyars. [C.R. 1891, para. 412; *Malabar Man.*, Vol. I, p. 130.]

Ambattan (199,965; M. 180)—The Tamil barber caste. [C.R. 1891, para. 466; C.R. 1871, p. 163; *North Arcot Man.*, Vol. I, p. 237.]

Ambiga—A sub-caste of Kabbéra.

Anakala—The same as Arakala.

Anappan (17,324) } These are two allied castes of Canarese-speaking farmers found chiefly
Káppiliyan (39,608) } in the districts of Madura and Tinnevelly. Their original home is said to have been Gubbé or Kuravanji Nádu, which was apparently a place on the Mysore plateau. Among the Anappans of Tinnevelly there are said to be two endogamous sub-divisions called the Káppiliyans and the Anappans, and the exogamous septs among these are Egadaván, Bódiván and Dásaván. These sub-divisions each have their own headmen who are called Sámiyárs or Periya Kavandans. Girls of the caste are married either before or after puberty. The right of a man to marry his sister's or aunt's daughter is, however, so strong that it frequently happens that small boys are married to adult women who stand in this relation to them, and in such cases morality is naturally lax. It may be said, indeed, to be lax throughout the caste as long as the woman confines her favours to members of the caste itself. Children of ill-matched unions such as the above inherit the property of the nominal father even though he was quite a child at the time of their birth. Somewhat similar customs are found among the Tottiyans (*q.v.*). Compare also the account of the Kunnavans in paragraph 365, and of the Konga Vellálas in paragraph 356 of the 1891 Census Report. At weddings the right hands of the bride and bridegroom are joined together and a small quantity of milk is poured over them. Sometimes a *tâli* is tied round the bride's neck by the bridegroom's sister. Widow-marriage is permitted, a widow being allowed to marry any man of her caste, but being expected to choose her husband's younger brother in preference to others. Nominally the members of these castes are Saivites or Vaishnavites, but the Anappans also worship Doddaráyan and Ponniyamman, which are apparently deified ancestral spirits, and do not belong to the Hindu pantheon. They neither wear the sacred thread nor employ Bráhmans for their ceremonies. The dead are either burned or buried, the funeral ceremonies being generally similar to those of the Reddis. The wife of the deceased accompanies the dead body as far as the burning-ground with a pot of water and after going round the pyre three times breaks the pot near the feet of the corpse. No sráddha is performed. The title of the Anappans is Kavandan, but this, however, is used by several other castes, *e.g.*, the Kurumbans and the Konga Vellálas. [*Madura Man.*, Part II, p. 85; C.R. 1891, para. 364.]

Andéraut—A sub-division of Kurumbar.

Ándi (87,545)—Tamil beggars. The Hindu beggar castes of the Presidency have much in common, and they will accordingly all be noticed together here, instead of in their alphabetical order.

For a Bráhman or an ascetic, mendicancy was always considered an honourable profession, to which no sort of shame attached. Manu says, "A Bráhman should constantly shun worldly honour, as he would shun poison; and rather constantly seek disrespect, as he would seek nectar," (II, 162), and every Bráhman youth was required to spend part of his life as a beggar. The Jains and Buddhists hold the same views. The Hindu *Chattrams* and *Úttupuras*, the Jain *Pallis* and the Buddhist *Viháras* owe their origin to this attitude, they being originally intended for the support of the mendicant members of those religions. But persons of other than the priestly and religious classes were expected to work for their living and were not entitled to relief in these institutions. Begging among such people,—unless, as in the case of the Pandárams and Ándis, a religious flavour attaches to it,—is still considered disreputable.

The percentage of beggars in the Tamil districts to the total population is ·07, or more than twice what it is in the Telugu country, while in Malabar it is as low as ·09. The Telugus are certainly not richer as a class than the Tamils, and the explanation of these differences is perhaps to be found in the fact that the south is more religiously inclined than the north, and has more temples and their connected charities (religion and charity go hand in hand in India) and so offers more temptation to follow begging as a profession.

Some of the more important of these beggar-castes deserve separate notice. And.

Pandáram—Of the Tamil beggars the Pandárams take the highest position, as they frequently follow semi-religious callings in addition to their profession proper. They are also more particular in their social observances than the others, often abstaining from eating meat, and always from drinking alcohol, and refusing to allow their widows to marry again. In Tanjore and elsewhere Pandáram, indeed, is sometimes an honorific term applied to the more devout and pious of the Vellálas who act as priests to that caste. Some of the Pandárams wear the sacred thread and officiate at the funerals of other non-Bráhmanical castes. In Tinnevelly others of them construct *kávadis* for the transport of offerings to the gods and help the pilgrims to carry them to the Subrahmanya temples at Palni (Madura district) and elsewhere. As a class they are well versed in the Ágamas and Puránas pertaining to the Siva sect. Some of them are married, but others wear the yellow cloth of the celibate ascetic. Those of the latter who preside over the larger *mutts*, many of whom are highly educated, are called *Tambirán*. In addition to this upper stratum of superior and priestly Pandárams there are, however, many lower layers who are beggars pure and simple.

Andi—Andis are also Tamil beggars. They are really inferior to Pandárams, but the two terms are in practice often indiscriminately applied to the same class of people. Pandárams are usually Vellálas by caste, but Andis are recruited from all classes of Súdras, and they consequently have various sub-divisions which are named after the caste to which the members of each originally belonged, such as the Jangam Andis, meaning beggars of the Jangam caste, and the Jógi Andis, that is, Andis of the Jógi caste. They also have occupational and other divisions, such as the Kóvilándis, meaning those who do service in temples, and the Mudavándis, or the lame beggars. 'Andi' is in fact almost a generic term. All Andis are not beggars however; some are bricklayers, others are cultivators, and others are occupied in the temples. They employ Bráhman priests at their ceremonies, but all of them eat meat and drink alcohol. Widows and divorcées may marry again. Among the Tinnevelly Andis the sister of the bridegroom ties the táli round the bride's neck, which is not usual. An interesting account of the community of the Mudavándis will be found in the *Coimbatore Man.*, Vol. I, p. 62.

Mondi—The Mondis, Landas, or Kalladi Siddhans are the third chief Tamil beggar class. Unlike the Pandárams and Andis, they lay no claim to any religious character. The words Mondi and Landa mean a troublesome fellow, and the members of the caste apparently endeavour by the pertinacity of their begging to live up to their name. They sometimes try to excite pity by beating their chests with stones, pretending to vomit blood, or cutting their hands or tongues with knives. They are mainly to be found in North Arcot and a description of them is given in the Manual of that district, Vol. I, p. 243.

Dásari—Of the Telugu beggars, the Dásaris or Tádans are numerically the strongest, and they are found in comparatively large numbers even in the Tamil districts of Tanjore and Madura, whither they are said to have followed the Telugu Kavarais (Balijas) and Kammas who were invited south by the Náyak kings of Madura. The word Dásan or Tádan means a servant. Their mendicancy is partly religious, and some of them are priests and temple servants, and some sing songs and blow conches in front of the corpse at the funerals of Balijas, Gollas and other Telugu castes. They generally go on their rounds striking a *sémakalam*, or gong, and blowing a conch to attract attention. They are Vaishnavites and their *gurus*, or spiritual teachers, are usually Sátánis. The Gangeddulu ('holy-bull-men') or Erudándis ('bull-beggars') who go about exhibiting performing bulls are said to be of the Dásari caste—See the *North Arcot Man.*, Vol. I, p. 242. In Kurnool a section of them are classed by the Police as habitual criminals.

Jógi—The Jógis are inferior to the Dásaris. They are Saivites. Besides begging they employ themselves in snake-charming and pig-breeding. They are usually a wandering class, but some of them have settled down to cultivation in the South Arcot district. Their form of marriage is that usual among Súdras, but the ceremony is invariably performed on Mondays. The usual bride price is a pig and Rs. 19-1-0, and on the wedding day the pig is killed and its head is taken by the bride's party while its body is reserved for a general feast. The bridegroom provides money for the toddy for this. The women of the caste are said to be of very loose morals and some are prostitutes. The Jógis bury their dead. They will eat even crocodiles and rats and are very fond of strong drink, but they consider themselves superior to the beef-eating Málas and Mádigas.

Of the other Telugu beggar castes, none are important enough to deserve separate description. It is a curious fact that many of them will only beg from certain castes and this is in some cases explained to be due to the belief that their forefathers were illegitimate children of members of those castes.

The *Játivándlus* and *Vipravinódis*, for example, beg only from Bráhmans, and the latter, who are often jugglers, will not perform unless some Bráhman is present. These two classes are said to be descended from outcasted Bráhmans. The *Panasas* and *Kunzus* beg only from Kamsalas, while the *Mutáris*, *Nettikótalus* and *Viramushtis* beg only from Kómatis. In the case of the Mailáris the custom is explained by saying that they are descended from certain servants of the caste who helped to rescue the Kómati damsel Vasavamma from being ravished by King Vishnuvardhana (see **Kómati** below) and so have a special claim upon all her fellow-caste people. The *Pichchigantas* beg only from Kápus and Gollas, the *Singam* people only from the Sáles, the *Kámapallis* and *Samayanuvádus* only from the Sáles, the *Addapu-singas* only from Mangalas, and the *Dakkalis*, *Mástigas* and *Panbulas* only from the Málas and Mádigas.

Of the Malabar beggars, the *Yógi-Gurukkals* seem to be Telugu Jógis who have settled in Malabar. Of the Canarese beggar castes, the *Helavas* (in Canarese *helava* means a lame man) are lame beggars like the Mudavándis. They some of them live by reciting family histories, of which they are supposed to be the custodians. *Maléyarus* are said to be of Malayálam origin. The chief Oriyá beggars are the Boishnobs and the Sanjógis.

The devices of these different classes of beggars for extracting alms vary with the caste to which they belong. Some of the Pandárams and Andis recite verses from the Déváram and Tiruváchakam, others put on *Véshams* or disguises, appearing dressed up as a rájá one day, as a Bráhman widow another,

d.-Bag. and so forth, and earning pice in proportion to the skill with which they act the part. Other classes beat gongs and drums and blow conches and horns. Bráhman mendicants recite the Védas, and many of the Telugu beggars chant the stories of Ráma and Krishna. Some of the Jangams merely beg from door to door in ordinary dress. The methods of the Mailáris and *Bandas* are described in the *Kurnool* and *North Arcot Manuals*.

Besides the above, some of the *Sátánis* live by begging, and may be distinguished by their conical rattan basket and copper vessel and their fan with the sect-mark upon it. The *Sanyásis* and *Bairágis* also live by charity. The term Sanyási is strictly applicable only to one of the twice-born who has renounced the world. Sanyásis are of two kinds—Yati and Avadhúta. The Vaishnava Yatis wear the sacred thread and retain their look of hair, while the Saivite Yatis remove both when they enter the order. An *Avadhúta* is a naked Sanyási. Sanyásis are treated as dead to all the world, and partly for this reason and partly because such holy persons need no mediation in a future world, the children born to them before they were initiated do not perform sráddha for them. [*Kurnool Man.*, p. 140; *Salem Man.*, Vol. I, p. 139; *North Arcot Man.*, Vol. I, pp. 199, 242 and 243; C.R. 1891, paras. 436, 542 and 544; *Coimbatore Man.*, Vol. I, p. 62; *Tanjore Man.*, pp. 182, 198; Buchanan's *Mysore, etc.*, Vol. I, p. 169.]

Ándúrán (9,281)—This name is derived from Ándúr, a place which was once a fief under the Zamorin of Calicut. The members of the caste are potters by occupation and follow the Marumakkattáyam system of inheritance. Their marriage and other customs are similar to those of the Náyars. They are also called Kosavan, Koyappán, Káringaravan and Parappúr Náyar.

Anjakkár—A sub-caste of Vakkaliga.

Anjúttán—Literally, 'men of the five hundred'; a sub-caste of the Malayálam Pánans.

Annáji Bhat—A sub-caste of Bhatráju.

Annávi—A name returned by some members of the dancing-girl and musician caste in Madura and Tinnevelly. Treated as a sub-caste of Dási.

Arab (1,102)—A Musalman territorial name.

Árádhya—A sub-sect of Lingáyat. They are generally Bráhmans.

Arakala (698)—A small caste of cultivators mainly found in Kurnool.

Aranádan (115)—A hill tribe in Malabar. They kill pythons, and extract an oil from them which they sell to people on the plains as a remedy for leprosy.

Arasu (325)—A Canarese caste the members of which are supposed to be related to the reigning family of Mysore. [Rice's *Mysore Gazetteer*, Vol. I, p. 326.]

Arasutiya (Vizagapatam)—A synonym for Gaudo.

Arayan (2,937)—A Travancore fishing caste.

Áre—A synonym for Mahráti. [C.R. 1891, para. 347.]

Arisi—A sub-tribe of Savara, also called Lombo-lanjia. They are said to have been excommunicated from the Savara tribe for eating beef. Other Savaras will not eat with them. They are reported to speak a distinct dialect of the Savara language called Arisi.

Áriyar, Ariya-náttu Chetti—A sub-caste of Karaiyán. They are fishermen and boatmen in South Arcot and Tanjore. Their title is Chetti.

Áruva (8,159)—An Oriyá cultivating caste. [C.R. 1891, para. 368.]

Árya Kshatri (South Canara)—Same as Áre or Mahráti.

Árya-Kúttádi—A Tamil synonym for Donmara. Also a sub-caste of Mahráti Dommaras. They tend swine like the Káttu-Mahráti, Kuluvan, Karavan and Jógi castes. They speak Telugu and Maráthi.

Ásábi (15)—A Musalman sect.

Ásádi (Bellary)—A sub-caste of Mála or Holeya, which in Bellary are almost interchangeable terms. They are prostitutes and dancers.

Ásári—A title of the Kammálan caste. In Malabar the word is used to denote the carpenter division of Kammálans.

Ashtalóhi (158)—A caste of Oriyá artisans.

Atagára—A sub-caste of Dévánga; they are weavers and exorcists.

Atayivar—A synonym for, or rather a title of, the Tinnevelly Sáles.

Atirácha—A sub-caste of Kápu.

Atirás (1)—Unrecognizable.

Atiyóti—A sub-caste of Sámantan. [C.R. 1891, para. 351.]

Attikkurissi—A sub-division of Márayán. They officiate as puróhits at the funerals of Nambúdri Bráhmans and Náyars, and also as their barbers on certain ceremonial occasions.

Badaga (34,178)—Literally, 'a Telugu man.' A cultivating tribe on the Nilgiris. [C.R. 1891, para. 380; *Nilgiri Man.*, Vol. I, pp. 218–228; *Madras Journal of Science and Literature*, Vol. VIII, pp. 103–105; *Madras Museum Bulletin*, Vol. II, No. 1, pp. 1–7; *Madras Christian College Magazine* for April and May 1892.]

Badagi—A sub-caste of Páncháls; carpenters by profession. See Kammálan.

Badálo (7; Malabar)—Unrecognizable.

Badhóyi (17,954)—The Badhóyis are Oriyá carpenters and blacksmiths in the Ganjám district. The blacksmiths among them are known as Komáros in some villages. Like the Kamsalas of the Telugu country, they claim descent from Viswakarma, the architect of the gods. The headmen of their caste panchávats are called Maharana. They practise infant marriage. Their wedding ceremonies last for seven days, the essential portion of them being the tying together of the hand of the bride and bridegroom. Widows are allowed to marry the younger brother of their deceased husbands, and divorced women may also remarry. They burn their dead, perform sráddhas, and employ Bráhmans as priests. They do not wear the sacred thread, and they eat fish and the flesh of goats, sheep, deer, etc. The general title of the caste is Maharana.

Bagata (31,622)—A class of fishermen who fish in rivers and tanks. Those in the Agency Tracts are hill cultivators. Marriage is ordinarily adult and sexual license before it is tolerated. At a

wedding the bridegroom is struck by his brother-in-law who is then presented with a pair of new cloths. This may be a relic of marriage by capture. Divorcées and widows may marry again. Bráhmans are not employed as priests, but Jangams and Sátánis are called in. The sacred thread is worn at weddings. The rich burn and the poor bury their dead. No sráddhas are performed. Káli is their favourite deity. On the Dasara day they worship the fishing baskets which are the implements of their calling and also (for some obscure reason) a kind of trident. They eat fowls, goats, wild pig, peacocks, etc. The caste titles are Náyako-Doru, Rázu, Padal and Majji. [C.R. 1871, p. 225; C.R. 1891, para. 412.]

BAHMINI (10)—Unrecognizable.

BAHUSÁGARA—A synonym for Rangári.

BAIDYA—A Tulu name for Billava.

BAINÉDI, BAINÉNI—A sub-caste of both Mádiga and Mála which does barbers' work for these two castes.

Bairágí (3,301)—Upper India ascetics and devotees. See Ándi.

BAITA-KAMMARA—The name means 'outside blacksmiths', that is, blacksmiths who work in the open air or outside a village. A sub-division of Kamsalas which is distinguished from the rest of the caste by not wearing the sacred thread.

BÁJANTRI—A synonym for Mangala.

BAKTA—Same as Baguta.

BÁKUDA (South Canara)—A sub-caste of Holeya.

BALAGAI—Literally, 'the right-hand.' A sub-caste of Holeya which is said to belong to the right-hand faction.

BALANJIGA—Same as Banajiga.

BÁLASANTÓSHA, BÁLASANTAVÁNDLU—Literally, 'those who please children'. A Telugu class of beggars and story tellers. Clubbed with Jangam. [*Kurnool Man.*, p. 140.]

BALÉGÁRA—Literally, 'a bangle man'; an occupational sub-division of the Canarese Banajigas.

Balija (1,008,036; M. 10)—This is the chief Telugu trading caste and it is scattered throughout all the districts of the Presidency. It is said to have two main sub-divisions, Désa (or Kóta) and Póta. The first of these includes those whose ancestors are supposed to have been the Balija (Náyak) kings of Madura, Tanjore and Vijayanagar, or provincial Governors in those kingdoms, and to the second belong those, like the Gázulu (bangle-sellers) and Perike (salt-sellers), who live by trade. In the Tamil districts Balijas are known as Vadugans ('Telugu people') and Kavarais. The descendants of the Náyak or Balija kings of Madura and Tanjore claim to be Kshatriyas and of the Kásyapa gótra, while the Vijayanagar Rájs say they are lineal descendants of the sage Bháradwája. Others trace their ancestry to the Kauravas of the Mahábhárata. This Kshatriya descent is not, however, admitted by other castes, who say that Balijas are an offshoot of the Kammas or Kápus, or that they are a mixed community recruited from these and other Telugu castes. The members of the caste none of them now wear the sacred thread or follow the Védic ritual. [C.R. 1891, para. 458; *Kurnool Man.*, p. 137; Buchanan's *Mysore, etc.*, Vol. I, pp. 168-170; *Madura Man.*, Part II, p. 86; *North Arcot Man.*, Vol. I, pp. 202-3.]

Ballála, BELLÁLA (325)—Supposed to be the descendants of the Hoysal Ballál kings of Mysore.

BÁLÓLIKA—A synonym for Rájápuri.

BALYÁYA—A Malayálam class of physicians found in South Canara. Taken as a sub-caste of Kanisan.

BANA—An abbreviated form of Banajiga.

Banajiga (30,081)—Canarese traders, most of whom are Lingáyats. [Buchanan's *Mysore, etc.*, Vol. I, pp. 165-168.]

BÁNAVAN—A sub-tribe of Lambádi.

Banda (2,661)—A caste of Telugu beggars. See Ándi.

BÁNDÉKÁRA—A synonym for Konkani Váni, or traders of the Konkan, and clubbed with Konkani. They ape the Bráhmanical customs and call themselves by the curious hybrid name of "Vasiya Bráhmans."

BANDI—A sub-division of the Canarese Kumbáras.

Baniya (1,373)—Upper India traders.

BÁNIYAN—A Canarese form of Vániyan.

BANJÁRI—Same as Lambádi.

BANNÁN—Malayálam washermen and devil dancers in South Canara. Same as Mannán or Vannán.

BANNATA—A Canarese form of the Malayálam Vannattán or Veluttédan.

Bant (118,528)—Canarese and Tulu cultivators. [C.R. 1891, para. 378; Buchanan's *Mysore, etc.*, Vol. II, p. 213; *South Canara Man.*, Vol. I, pp. 156-161.]

BÁRDÉSHIKÁR—People from the Konkan, clubbed with Konkani.

BÁRIKA—Literally, 'a village watchman.' In the Deccan districts they are usually Bóyas, and entries of the name were clubbed with that caste.

BÁRIKE (Ganjám)—A title of Bhondáris.

BÁSA (Vizagapatam)—A sub-caste of Kódu or Khond.

BÁSALA—Telugu beggars and soothsayers in Vizagapatam; clubbed with Dásari.

BASAVI—A class of Canarese prostitutes dedicated to Basava. It is not a distinct caste. Clubbed with Bóya or Bédaru according to the parent-tongue returned in the schedule. See Dási.

BATTALA—A sub-caste of Náyar in South Canara.

BÁVÁJI—A synonym for Gósáyi.

Bávuri (66,753)—A low class of Oriyá basket-makers and earth-diggers found in Ganjám. They admit outsiders into their caste. Their marriages are either infant or adult, and the chief ceremonies at them are the tying of betel-leaf and nut in the cloths of the bridal pair, the throwing of rice over the shoulders of the bridegroom by the bride, and the adornment of the bride with bangles. Widows may remarry any one except the elder brother of their former husbands. Divorce is

Bay.-Bod. permitted to either party on payment of the expenses incurred by the other. They bury their dead. They eat beef and fowls. [Risley's *Tribes and Castes of Bengal*, Vol. I. p. 78.]

BÁYIRI—A small caste of hill cultivators in Ganjám Agency; same as Bávuri, though following a different calling.

Bédaru (62,273)—A caste of Canarese shikáris akin to the Tamil Védans and Telugu Bóyas. [*Mysore C.R.* 1891, pp. 256-7; Buchanan's *Mysore, etc.*, Vol. I, pp. 123, 248.]

BEDOUIN (2)—Territorial. Same as Arab.

BÉG (20)—A title used by the Moghals.

BÉGÁRA, BYÁGÁRA—A sub-caste of Holeya.

BÉHARA—A title used by several Oriyá castes. Clubbed in accordance with the nature of the other entries in the schedule.

Bellara (597)—A Canarese caste of basket and mat makers. [*South Canara Man.*, Vol I, p. 179.]

BELUCHI (9)—Territorial. A native of Beluchistán.

BENÁYITO—A sub-caste of Oḍiya.

Bengáli (90; M. 50)—Native of Bengal.

Benia (4,168)—A caste of Oriyá cultivators and palki-bearers in Ganjám.

BENUNGO, YENUNGO—A sub-tribe of Poroja.

Bépári (982)—A caste allied to the Lambádis. Eighteen sub-divisions of it are reported. Its members worship a female deity called Banjára, speak the Bépári or Lambádi language, and claim to be Kshatriyas.

BÉRI—A sub-caste of Odde and of Chetti.

Bestha (41,071)—The fisherman castes in the Deccan districts are called Besthas and Kabbéras, while those in some parts of the Coimbatore and Salem districts style themselves Toreyas, Siviyár and Parivárattár. These three last speak Canarese like the Kabbéras, and seem to be the same as Besthas or Kabbéras. Kabbéra and Toreya have, however, been treated as distinct castes. The Parivárams must not be confused with the Tamil-speaking caste of the same name in Madura. There are two endogamous sub-divisions in the Bestha caste, namely, the Telagavándlu and the Parigírtivándlu. Some say the Kabbili or Kabbéravándlu are a third. The Parigirti section trace their descent from Sátudu, the famous expounder of the Mahábhárata. Besthas employ Bráhmans and Sátánis for their domestic ceremonies and imitate the Bráhman customs, prohibiting widow marriage and worshipping Siva and Vishnu as well as the village deities. [C.R. 1891, para. 511; *Mysore C.R.* 1891, p. 250; Buchanan's *Mysore, etc.*, Vol. I, p. 190; *North Arcot Man.*, Vol. I, p. 232.]

BÉSYÁ—Literally, 'a prostitute'; a sub-caste of Guni.

BHAIRA—A sub-caste of Holeya.

Bhandári (946)—Canarese barbers. They will not shave for lower castes as the Kelasis will They are not toddy-drawers as stated in paragraph 469 of the 1891 Census Report.

BHANDE—A class of potters in the Ganjám Maliahs. A sub-caste of Kumbháro.

BHÁTO—Same as Bhatrázu.

Bhatrázu (20,706)—Also called Bháts or Mágadas. Formerly the bards and panegyrists of the Telugu country, but now mostly cultivators. They have two endogamous sub-divisions called Vandi Rája or Telagánya and Mágada Kali or Agrahárakala. Each of these is again split up into several exogamous septs or gótras, among which are Átréya, Bháradwája, Gautama, Kásyapa and Kaundinya. All of these are Bráhmanical gótras, which goes to confirm the story in Manu that the caste is the offspring of a Vaisya father and a Kshatriya mother, as none but the twice-born can have such gótras. Bhatrázus nevertheless do not all wear the sacred thread now-a-days or recite the *gáyatri*. They employ Bráhman priests for their marriages, but Jangams and Sátánis for funerals, and in all these ceremonies they follow the lower, or Puránic, instead of the higher Védic ritual. Widow marriage is strictly forbidden, but yet they eat fish, mutton and pork, though not beef. These contradictions are, however, common among Oriyá castes, and the tradition is that the Bhatrázus were a northern caste which was first invited south by King Pratápa Rudra of the Kshatriya dynasty of Wárrangal (1295–1323 A.D.). After the downfall of that kingdom they seem to have become court bards and panegyrists under the Reddi and Velama feudal chiefs who had by that time carved out for themselves small independent principalities in the Telugu country. As a class they were fairly educated in the Telugu literature and even produced poets, such as Rámaráju Bhúshana, the author of the well-known Vasu-charitram. Their usual title is Bhat, sometimes with the affix Rázu or Márti. [C.R. 1891, para. 452; C.R. 1871, p. 141; *North Arcot Man.*, Vol. I, p. 241.]

Bháttia (389)—A Bombay trading caste.

Bháyipuo (810)—An Oriyá caste the members of which claim to be Kshatriyas.

BHIL (5)—A Central India hill-tribe.

Bhondári (19,386)—An Oriyá caste of barbers. They are said to have three endogamous sub-divisions, Godomália, Odisi and Bijjo, and Bráhmans will take drinking-water from the hands of the Godomálias. Besides barber's work their usual occupations are grinding sandal wood and making flower garlands. [See Bhandári in Risley's *Tribes and Castes of Bengal*, Vol. I, p. 92.]

BHONJO (Ganjám)—Taken as a sub-caste of Bépári.

Bhúmia (18,832)—Oriyá cultivators. [C.R. 1891, para. 409; C.R. 1871, p. 226.]

BIDÁRU—A sub-caste of Odde.

BIDURO—A sub-caste of Lohára.

BILIMAGGA—Literally, 'a white loom.' A sub-caste of Dévánga the members of which are Lingáyats.

Billava (142,895)—A Canarese toddy-drawing caste. [C.R. 1891, para. 527; Buchanan's *Mysore, etc.*, Vol. II, p. 239; *South Canara Man.*, Vol. I, pp. 171–173.]

BINDHANI—A sub-caste of Budhóyi.

Bingi (151)—A small caste of Telugu beggars.

BISOK—A class of Maráthi beggars; clubbed with Mahráti.

Boda (2,106)—A small cultivating tribe in Ganjám.

Bógam (24,217; M. 6)—Telugu *dancing-girls* and prostitutes. See Dási.

Bógára—Canarese brass and coppersmiths; a sub-division of Pánchála.

Bógarlu (Vizagapatam Agency)—A class of Oriyá agricultural labourers. Probably a sub-caste of Pentiya, and clubbed with it.

Bogollo—A class of Oriyá cultivators. Clubbed with Kshatriya.

Boishnobo (1,095)—A class of Oriyá mendicants and priests to Súdras.

Bóki, Bóoi—Telugu palki-bearers, clubbed with Bóya.

Bokkisha-Vadugar—A Tamil synonym for the Telugu Golla; clubbed with Golla.

Bolási (8,880)—Oriyá cultivators found in Ganjám. Some of them serve as paiks or peons under the Zamindars. The binding portion of their marriage ceremony is *hasthogónthi*, or the tying together of the hands of the bridal pair with a saffron-coloured string. They do not wear the sacred thread, but they employ Bráhmans for religious purposes and perform sráddha. Widows and divorcées may remarry, and they eat meat. Their titles are Jenna, Sáhu, Podháno and Konhoro.

Bolia (2)—Unrecognizable.

Bolodiya—A sub-caste of Gaudo which carries grain, salt, etc., on pack bullocks (*boloddos*) to and from the Central Provinces.

Bomman Vélékárá—A synonym for Kótégára

Bonda—A sub-tribe of Poroja. Their mother tongue was, however, returned as Kóyi.

Bondhia (51)—Territorial. Found only in Ganjám.

Bondili (9,671)—A Hindu immigrant caste speaking Hindóstáni and Maráthi. [*North Arcot Man.*, Vol. I, p. 209.]

Boniya—Same as Baniya.

Bonka (1,051)—An Oriyá caste of hill cultivators. It has three sub-divisions, Bonka, Patabonka and Goru-bonka.

Bóra (226)—Musulman converts from the Bombay side. They are traders. In Madras they have their own high priest and their own mosque, though they can go to other mosques. It is said that when one of them dies the high priest writes a note to the archangels Michael, Israel and Gabriel asking them to take care of him in Paradise, and that the note is placed in the coffin.

Bonovi—A sub-caste of Gond.

Bosántiya (1,752)—Oriyá cultivators found in the northern taluks of Ganjám. They are said by some to have been originally dyers.

Bottada, Bótra (50,082)—An Oriyá cultivating caste, found chiefly in Vizagapatam Agency. [C.R. 1891, para. 408; C.R. 1871, p. 226.]

Bóvi—A sub-caste of Mogér.

Bóya (397,189; M. 2)—The great *shikári tribe of the Deccan* districts, corresponding to the Valaiyans of the Tamil country. They call themselves Válmíkas and Dorabiddas (children of chiefs) and say they are descended from the sage Válmiki and from the poligars. Like the Tamil Irulas they seem to have two endogamous sections, namely, Myása or Vyádha (forest men) and Úru (village men), the latter of whom are more advanced in their ideas than the former. These divisions seem also to be called Pedda and Chinna, respectively. The former are shikáris and subsist on game and forest produce, while the latter have settled down in villages and live by fishing and day labour. The latter employ Bráhmans and Jangams as priests, but the former call in the elders of their own caste. The women of the Myásas are debarred from wearing toe-rings, their men may not sit on date mats, and they will eat beef, which the others will not. According to another account, the caste has four endogamous sections: (1) Pedda Bóya, (2) Chinna Bóya, (3) Sadaru Bóya and (4) Myása Bóya.

These sub-divisions contain 101 totemistic septs which in some cases bear the names of plants and animals. For example, there are:—(1) *Chimalu*, ants; (2) *Eddulu*, bulls; (3) *Gennéru*, sweet-scented oleander; (4) *Jerrabótula*, centipedes; (5) *Kusa*, a grass, and (6) *Yenumalu*, buffaloes. These septs are said to show the usual reverence to the animals, plants, etc., from which they are named by not touching or using them in any manner. The headmen of the Bóyas are locally styled Doras or Simhásana Bóyas. The patron deity of the caste is said to be Kanyá Dévudu (compare the Kannimár, the goddesses of the Irulas and the Véttuvans). In their customs the Bóyas closely resemble the Besthas. Two of the details of the marriage ceremony are, however, unusual. The bridegroom has to get some ant-hill earth (compare Irula) in which seeds are then sown, and he carries a dagger. Widow marriage is not generally allowed, but a widow may live with any man of her caste, and the children of such unions drift, it is said, into a distinct section called Berike Bóyas. The title of the caste is Nayudu. [C.R. 1891, para. 512; *Kurnool Man.*, p. 139; *North Arcot Man*, Vol. I., p. 233.]

Boyidyo—Literally, 'a physician'; a sub-caste of Pandito.

Bráhman (1,198,911)—As has been explained in the body of this Chapter, Bráhmans were classified at the compilation by the parent-tongue they returned in the schedules, and are shown in each of the linguistic sections of Table XIII in accordance with the language they speak. These linguistic divisions are better understood by the man in the street than any of the shástric, territorial or sectarian groupings which are sometimes made.

Tamil	Bráhmans	415,331
Telugu	do.	438,094
Malayálam	do.	19,279
Canarese	do.	93,685
Oriyá	do.	127,934
Other	do.	105,990

For the ethnic characteristics of the Bráhmans of this Presidency, their migrations thither, their religious tenets, their sects and sub-divisions, their schisms and reunions, and the ceremonies that hedge them about from their conception to their grave reference may be made to the many standard text-books on these subjects. Neither time nor space permit of any account of these matters here, and this notice of the caste will confine itself to a few words pointing out that though all Bráhmans are often lumped together as though they constituted a homogeneous unit, there are in fact essential differences which widely separate the six classes of Bráhmans which the Tables distinguish and that

Bra. these classes are further split up into other divisions and sub-divisions which have little to do with one another.

To begin with, no member of any one of the six linguistic classes will either marry or eat with a member of any of the others. Further than that, each of the six classes has rules within rules regarding the persons within its own circle with which its own members may marry or dine.

To take first the Tamil Bráhmans. They are primarily divided into the two religious sects of Vaishnavites and Saivites, and no member of one of these will either marry or dine with a member of the other. Of these two sectarian divisions, again, the Tamil Vaishnavites have territorial, sectarian and occupational sub-divisions which similarly will not intermarry. Among the territorial sub-divisions may be mentioned the Sóliya Vaishnavites (those who originally settled in the Chóla country, that is, the Tanjore district), and the Vaishnavites belonging originally to the villages of Vembákkam in the Chingleput district and Kandádai in North Arcot. Each set keeps entirely to itself. Sectarian sub-divisions may be illustrated by the Tátúcháris (persons who are their own gurus) of Conjeeveram and Srívilliputtúr; by the Vaikhánasas, or followers of Vaikhánasa rishi; and by the Tengalai and Vadagalai sects, all of which are equally exclusive. Among occupational sub-divisions may be mentioned the Nambis, or officiating priests in temples, who cannot marry with any of the others. In matters of food the restrictions are even more narrow than those which govern intermarriage, as usually no Vaishnavite will eat food which has been cooked by any woman who is not nearly related to him. Meals cooked by men cooks or provided in Vaishnava temples are, however, exempt from these prohibitions and may be partaken of by most Vaishnavites.

The Tamil Saivites, the second of the two main sectarian divisions of Tamil Bráhmans, are first divided into two main classes:—(1) the Saivites proper, consisting of the temple-servant classes of the Gurukkals, the Díkshitars of Chidambaram temple, the Áriyas of the temple at Rámésvaram and the Mukkániyars of that at Tirnchendúr in Tinnevelly district, who will not intermarry with each other, and (2) the Smártas,—those who worship both Siva and Vishnu,—who will not marry with any of these others. The Smártas are again sub-divided into several territorial groups which will all eat together but will not intermarry with each other. Among these may be cited the Vadamas, who are late settlers from the north of India. These are themselves further split up into other sections which similarly do not intermarry, such as the Vada-désas and the Chóla-désas, that is, the descendants of those who settled originally in North Arcot and Tanjore respectively. None of these groups or sub-groups are based on any sectarian differences, as among the Vaishnavites.

To pass on to the Telugu Bráhmans. Like the Tamil-speaking division they are divided into Vaishnavites and Saivites.

The Telugu Vaishnavites have a territorial sub-division in the Golconda Vyápáris, who, as their name shows, were originally merchants from Golconda; a sectarian group in the Vaikhánasas; and an occupational section in the Nambis. These two last have already been referred to above.

The Telugu Saivites have also sub-divisions of the same kinds. The main territorial group among them is that which came up from the Tamil country, which will not intermarry with those who are Telugu Saivites proper. These latter are themselves split up into three occupational groups, the Vaidíkis (literally, readers of the Védas) or religious section, the Niyógis or secular section, and the Púját'is or temple-servant section. The first two of these are again divided into further territorial, sectarian and occupational cliques.

Passing on to the Malayálam-speaking Bráhmans it is found that, though sectarian divisions do not exist among them, social distinctions prevent intermarriage between the Nambúdris, the most Áryan of the Bráhmans of Malabar, the Embrántiris, who live in the more northern parts of the west coast, the Pótris, who belong to the southern part of it, and the Pattar Bráhmans who have come to Malabar from the east coast, and still follow the customs of the Tamil Bráhmans; while linguistic differences split the Embrántiris again into Tulu-speaking and Malayálam-speaking sub-divisions. The men of the Nambúdris will, however, eat food cooked by the Embrántiris and the Pattars.

The Canarese Bráhmans are divided into Mádhwas and Smártas, whose sectarian differences keep them apart. Beyond and above all these restrictions on intermarriage come the social bars,—a cook's son and a mendicant's son being debarred, for example, from marrying the daughter of a tahsíldar—and the prohibition against marriage within one's own gótra and pravara which applies to all Bráhmans.

The Oriyá Bráhmans are primarily divided into twelve mutually exclusive groups. These seem to be deserving of a more particular description, as the Oriyá Bráhmans differ so greatly from those of all the other linguistic divisions. Their names are as under:—(1) Sánto, (2) Dánua, (3) Pádhiya, (4) Sárua, (5) Holua, (6) Bhodri, (7) Bárua, (8) Deuliya, (9) Kotokiya, (10) Sáhu, (11) Jhádua, and (12) Sodoibálya. All these are Utkal Bráhmans of the Pancha Gauda division, whereas the southern Bráhmans are Pancha Drávidas; they all eat fish and meat, whereas the southern Bráhmans are all vegetarians; and they are much less scrupulous than these latter as to the castes from whose hands they will accept drinking water. Each division comprises both Saivites and Vaishnavites. The Dánuas and Sárnas will eat with the Sántos, but with this exception none of them will mess with the others.

The *Sántos* regard themselves as superior to the others and will not do puróhit's work for them, though they will for zamindars. They are also very scrupulous about the behaviour of their womenkind. The *Dánuas* live much by begging, especially at the funerals of wealthy persons, but both they and the *Pádhiyas* know the Védas and are priests to the zamindars and the higher classes of Súdras. The *Sáruas* cultivate the yam (*sáru*) and the *Holuas* go a step further and engage in ordinary cultivation,—actual participation in which is forbidden to Bráhmans by Manu as it involves taking the lives of worms and insects. A few of the Sáruas are qualified to act as puróhits but the Holuas hardly ever are, and they were shown in the 1891 census to be the most illiterate of all the Bráhmans of the Presidency. Few of them even perform the Sandhya and Tarpana, (see Monier-Williams' *Brâhmanism and Hinduism*) which every Bráhman should scrupulously observe. Yet they are regarded as ceremonially pure and are often cooks to the zamindars.

Bra.-Buk.

Regarding the sixth class, the *Bhodris*, a curious legend is related. Bhodri means a barber, and the ancestor of the sub-division is said to have been the son of a barber who was brought up at Puri with some Sánto boys and so learned much of the Védas and Shástras. He left Puri and went into Jeypore, wearing the thread and passing himself off as a Bráhman, and eventually married a Bráhman girl by whom he got children who also married Bráhmans. At last, however, he was found out and taken back to Puri where he committed suicide. The Bráhmans said they would treat his children as Bráhmans if a plant of the sacred *tulsi* grew on his grave, but instead of *tulsi* a plant of tobacco appeared there, and so his descendants are Bhodris or Barber Bráhmans, and even Karnams, Gaudos, and Mahantis decline to accept water at their hands. They cultivate tobacco and yams but nevertheless officiate in temples and are puróhits to the lower non-polluting castes. Of the remaining six divisions the Báruas are the only ones who do puróhit's work for other castes, and they only officiate for the lower classes of Súdras. Except the Sodeibályas the others all perform the Sandhya and Tarpana. Their occupations, however, differ considerably. The *Báruas* are pújáris in the temples and physicians. The *Deuliyas* are pújáris and menials in zamindars' houses, growers of yams and even day labourers. The *Kotokiyas* are household servants to zamindars The *Sáhus* trade in silk cloths, grain, etc., and are money-lenders (*Sáhu* means a creditor). The *Jháduas* are hill cultivators (*Jháda* means a jungle) and traders with pack-bullocks. The last of the divisions, the *Sodeibályas*, are menial servants to the zamindars and work for daily hire.

Oriyá Bráhmans use many titles, but two of them, Bhottomisro and Bájapéyo, are peculiar to the Sántos.

The Bráhmans classed under "others" are mainly those who speak Konkaní, Tulu and Maráthí.

Keeping apart from one another as they do, it is not surprising that the six linguistic divisions of the Bráhmans should have developed different customs. Some of these are perhaps worth contrasting. Speaking generally, the Nambúdri Bráhman of Malabar lives nearer to the Védic sacerdotal ideal than any of the others, as he keeps himself rigorously aloof from the rest of the people and from most worldly matters. Of the others, the Tamil is more religiously inclined than the Telugu and the Telugu than the Oriyá. The Tamil Bráhman has no distinction resembling that made by the Telugu Bráhman between Vaidikis and Niyógis, the Véda-readers and the secularists. He considers that no members of his division are avowedly secular. The womenkind of the Malayálam and Tamil Bráhmans have fewer feasts and fasts (the Tamil Vaishnavites especially so) than the Telugu or Canarese Bráhmans, their faith being pinned less to external observances than to abstract belief. Among the Tamils only the Sóliyas (both Saivites and Vaishnavites) and the Gurukkal or temple-servant Bráhmans will officiate as priests at the ceremonies of other castes and even these restrict themselves to serving the non-polluting sections of the Súdras. Similarly, among the Malayálam Bráhmans only the Elayads or Nambidis may act as puróhits to Súdras. The Telugu Bráhmans are less exclusive, and all of them will do such work, while among the Oriyás the Sánto sub-division is the only one which makes rigid distinctions as to the castes for whom it will officiate, the others being some of them so little versed in the Védas that the Súdras probably would not offer them such employment even if they sought it. All Bráhmans may cultivate their own garden-plots without suffering in the estimation of their fellows, but the only ones which occupy themselves in ordinary cultivation are the sections among the Oriyás referred to above. Nambúdri women and those of some of the Havik Bráhmans of South Canara may be married after puberty, but in none of the other classes is this allowed. Strict Tamil Bráhmans will not eat certain prohibited vegetables, such as onions, drumstick and garlic. Nor will the Malayális. But (except the Vaidiki section) the Telugu Bráhmans make no such distinctions, and the Oriyás only forbid the use of these things to their widows. Tamil, Canarese and Malayálam Bráhmans do not smoke, but the Telugus and Oriyás do. Nambúdris may shave at any time of the day, but all others must shave before breakfast or not at all. The Tamil Bráhmans in Coimbatore, the Niyógi section among the Telugus, and the Maráthi speaking Désastha sub-division wear moustaches, but the others clean shave. The Malayális, and among the Tamils the Sóliyas (both Saivites and Vaishnavites), the Díkshitars and the Mukkániyars wear the lock of hair on the front part of their heads, while the others wear it behind. All Bráhman widows must shave their heads completely except the Nambúdris and the Tengalai sect of Vaishnavites among Tamils and Telugus. The Telugus and the Maráthis do not wash their own cloths as all the others do. Consequently they cannot eat their food when they are wearing their ordinary cloths, as these are polluted by the touch of the dhóbi, and for use at meals they therefore keep a silk cloth which they wash themselves. The Nambúdris, however, neither wash their own cloths nor consider that those washed by their dhóbis, the Velluttédans, carry any pollution. All Bráhman women who are not widows wear coloured cloths, except among the Nambúdris and the Sánto section of the Oriyás. Widows usually wear white ones. The arrangement of Bráhman women's cloths differs from that of all Súdra women in the fact that (except among the Havik Bráhmans of South Canara) they bring one end of it between their legs and tuck it into the waist behind, but the women of the Tamil Bráhmans only pull this end tight enough to leave their ankles bare, while the Telugus and the Canarese Saivites pull it so tight that it drags up the side folds and leaves the back of the leg bare as high as the knee joint. The Canarese Saivites and the Mahrátis are further distinguished by wearing this end of the cloth outside the rest of the folds at the back, tucking it into the waist band last of all. Sánto women also have a distinctive way of tying their cloths. Tamil Saivite women can further be distinguished from those of the Tamil Vaishnavites by the fact that the former catch up three or four folds of the cloth together and bunch them on their left sides and then pass the rest of the cloth round their waists, while the latter simply tie it round them without bunching it anywhere. [C.R. 1871, pp. 131–139; C.R. 1891, paras. 425–435; *Madura Man.*, Part II, pp. 22–26; *Tanjore Man.*, pp. 163–172; *Kurnool Man.*, pp. 135–136; *Malabar Man.*, Vol. I, pp. 118–130; *South Canara Man.*, Vol. I, pp. 141–151; *North Arcot Man.*, Vol. I, pp. 197–199; *Madras Museum Bulletin*, Vol. III, No. 1, pp. 33–85.]

Brinjári—Same as Lambádi

Bududukala (2,120; M. 47)—A class of beggars who speak either Telugu or Maráthí.

Bukka—A sub-caste of Balija. They are sellers of saffron, red powder, combs, etc., and are supposed to have originally been Kómatis.

Bur.-Che.

BURA—A sub-tribe of Khond.
BYÁGÁRA—A sub-caste of Holeya.
BYÁRI (3)—Unrecognizable.

CHAC'CHADI—A sub-caste of Haddi.
CHAKÁRA—A sub-caste of Mádiga in the Deccan Districts.

Chakkán (40,898)—A Malabar caste of oil-pressers (*chakku* means 'an oil-mill'). Followers of this calling are known also as Vattakkádans in South Malabar and as Vániyans in North Malabar, but the former are the higher in social status, the Náyars being polluted by the touch of the Vániyans and Chakkáns but not by that of the Vattakkádans. Chakkáns and Vániyans may not enter Bráhman temples. Their customs and manners are similar to those of the Náyars, who will not, however, marry their women. [C.R., 1891, para. 498.]

Chakkiliyan (486,881; M. 1)—A Telugu caste of leather workers found almost entirely in the Tamil districts. They correspond to the Mádigas of the Telugu country. [*Tanjore Man.*, p. 204; *Madura Man.*, Part II, p. 73; C.R. 1891, para. 530; *North Arcot Man.*, Vol. I, p. 239.]

CHAKKINGALAVAN—A synonym for Chakkán.

Cháliyan (28,779)—A Malayálam caste of cotton weavers. In dress and manners they resemble the artisan castes of Malabar, but like the Pattar Bráhmans they live in streets, which fact probably points to their being comparatively recent settlers from the east coast. They have their own barbers, called Potuváns, who are also their puróhits. They do not wear the sacred thread like the Sálé weavers of the east coast do. They practise ancestor worship but without the assistance of Bráhman priests. This is the only Malabar caste which has anything to do with the right and left hand faction disputes, and both divisions are represented in it, the left hand being considered the superior. Apparently, therefore, it settled in Malabar some time after the beginnings of this dispute on the east coast, that is, after the eleventh century A.D. Some of them follow the Marumakkattáyam and others the Makkattáyam law of inheritance, which looks as if the former were earlier settlers than the latter.

CHALVÁDI—A sub-caste of Holeya. They are Lingáyats.
CHALYA—A sub-caste of the Malabar Vániyans.

Chamár (287)—A Bengal caste of leather workers.

CHAMURA—Leather workers from the Central Provinces; same as Chamár.

Chandála (1,201)—A generic term, meaning one who pollutes, applied to many low castes.

Chaptégára (1,482)—A class of Konkani carpenters. Sáraswat Bráhmans will eat with them. [*South Canara Man.*, Vol. I, p. 165.]

Cháródi (1,108)—A Canarese caste of carpenters corresponding to the Konkani Chaptégáras. [*South Canara Man.*, Vol. I, p. 166.]

CHATRI—Same as Kshatriya.
CHÁYAKURUP—A synonym for Tólkollan.

Chembótti (331)—Derived from *chembu*, copper and *kotti*, he who beats. They are coppersmiths in Malabar who are distinct from the Malabar Kammálans. They are supposed to be descendants of men who made copper idols for temples and so rank above the Kammálans in social position and about equally with the lower sections of the Náyars. The name is also used as an occupational term by the Konkan Native Christian coppersmiths.

CHEMMADI—A Canarese or Telugu corruption of the Tamil word Sembadavan.

Chenchu (7,164)—A tribe of Telugu-speaking hunters and junglemen. [C.R. 1891, para. 416; *Nellore Man.*, pp. 163–165; Buchanan's *Mysore, etc.*, Vol. I, p. 116; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, p. 464.]

CHÉNIYAN—A synonym for Pallie'chán, which is a sub-caste of Náyar.

Cheruman (253,347)—A Malayalam caste of agricultural serfs. [C.R. 1891, para. 395; *Malabar Man.*, Vol. I, pp 147–152; Buchanan's *Mysore, etc.*, Vol. II, p. 151; Pharoah's *Gazetteer of Southern India*, p. 520; *Calcutta Review* of April 1900.]

CHERUPPU-KUTTI—Literally, 'a shoe maker'. A Malayálam synonym for Mádiga.
CHERUVA—A sub-caste of Sondi.

Chetti (289,457)—*Chetti* means 'trader,' and is one of those titular or occupational terms, referred to in the body of this Chapter, which are often loosely employed as caste names. The weavers, oil-pressers and others use it as a title, and many more tack it on to their names to denote that trade is their occupation. Strictly employed it is, nevertheless, the name of a true caste.

The Chettis are so numerous and so widely distributed that their many sub-divisions differ very greatly in their ways. The best known of them are the Béri Chettis, the Nagarattu Chettis, the Kásukkár Chettis, and the Náttukóttai Chettis.

Of all these, perhaps the most distinctive and interesting are the last-named, who are wealthy money-lenders with head-quarters in the Tiruppattúr and Dévakóttai divisions of the Sivaganga and Ramnad Zamindaris in the Madura district. They are the most go-a-head of all the trading castes in the south, travelling freely to Burma, the Straits Settlements, and Ceylon, and having in some cases correspondents in London and on the Continent.

As long as their father is alive the members of a Náttukóttai Chetti family usually all live together. The caste is noted in the Madura district for the huge houses to which this custom has given rise. Married sons have a certain number of rooms set aside for them, and are granted a carefully calculated yearly budget allotment of rice and other necessaries. On the father's death, contrary to all ordinary Hindu usage, the oldest son retains the house and the youngest his mother's jewels and bed, while the rest of the property is equally divided among all the sons. When a male child is born a certain sum is usually set aside, and in due time the accumulated interest upon it is spent on the boy's education. As soon as he has picked up business ways sufficiently he begins life as the agent of some other member of the caste, being perhaps entrusted with a lakh of rupees (often on no better security than an unstamped acknowledgment scratched on a palmyra leaf) and sent off to Burma or Singapore to trade with it and invest it. A percentage on the profits of this undertaking and savings

from his own salary form a nucleus which he in turn invests on his own account. His wife will often help pay the house-keeping bills by making baskets and spinning thread, for the women are as thrifty as the men. **Che.-I**

As a caste they are open-handed and devout. In many houses one pie in every rupee of profit is regularly set aside for charitable and religious expenditure, and a whip round for a caste-fellow in difficulties is readily responded to. By religion they are fervent Saivites, and many of the men proclaim the fact by wearing a *rudráksham** seed, usually set in gold, round their necks. Of late years they have spent very large sums upon several of the famous Saivite shrines in this Presidency, notably those at Chidambaram, Madura and Tiruvannámalai. Unfortunately, however, much of the work has been executed in the most lamentable modern taste and it is saddening to contrast the pitiful outcome of their heavy outlay with the results which might have been attained under judicious guidance.† They pay special allegiance to the heads of the Padanakudi *matham* and of the Kalí *matham* at Piránmalai in the Madura district. In addition to the recognized Hindu gods they worship the two goddesses Sellattamman and Kannudayammau of Náttarasankóttai near Sivaganga in the same district. Other signs of their Dravidian origin are that they sometimes employ Valaiyans as cooks, and that they shave their heads completely instead of leaving the usual one lock, and also stretch the lobes of their ears. Seven days' pollution is observed at deaths. Like other castes which employ Bráhman priests they perform annual sráddhas.

Of their three endogamous sub-divisions,—(1) Sundarattán, (2) Ariyúr or Ariviyúr, and (3) Ilaiyáttakudi or Ilasai Nagarattán,—the first is settled in Travancore and the two others in Madura district The Sundarattán section may not eat flesh, but the other two are not prohibited from doing so. Married women of the Ariyúr section wear necklaces with only one strand of gold (ottai-kóvai), while those of the other two have two strands (irattai-kóvai). The Ilaiyáttakudi section has seven exogamous sub-divisions called *kóvils*, or temples, which derive their names from seven favourite temples in the seven villages of Ilaiyáttakudi, Máttúr, Iluppaikudi, Súrakkudi, Vairavankóvil, Pillaiyárpatti and Velángudi. Ilaiyáttakudi is considered the parent temple and when a man of any of the other six *kóvils* is married he has to obtain two garlands of flowers, one from the temple at that place and one from the temple after which his sub-division is named.

Unusual details in the marriage ceremony are the wearing of a toe-ring by the bridegroom and a custom, said to be now dying out, of inviting in a carpenter to bless the happy pair. Unmarried girls usually wear a necklace of cowrie shells and beads. This is noteworthy, for though married women in many castes are distinguished by the *táli* round their necks and the silver rings on their second toes, and in the case of Bráhmans by wearing one end of their cloths passed between their legs, it is unusual for unmarried girls to wear any badge of their condition.

Owing to their wealth and their money-lending the Náttukóttai Chettis have been called "the Jews of South India," but their kindliness and charity deserve more recognition than this description accords. [C.R. 1891, para. 454; *Madura Man.*, Part II, pp. 67 and 68; *North Arcot Man.*, Vol. I, p. 206.]

CHEYYAKKÁRAN—A Malayálam form of the Canarese Sérvégára. Found in South Canara.

CHIMPIGA—A Lingáyat sub-caste of Rangári. The word means a tailor.

Chinda, CHINA (617)—Oriyá cultivators in Ganjám and Vizagapatam.

CHINGATTÁN—Literally, 'the lion-hearted people.' A sub-caste of the Máviláns of Malabar.

CHITE-KARNAM—A sub-caste of Koruno or Karnam.

CHITRAKÁRO (Ganjám)—A sub-caste of Muc'chi.

CHÓKAN—A synonym for Tíyan.

CHONDI—Same as Sondi.

CHOUTAGÁRA—A corrupt form of Chaptégára.

CHÓVATTÓN—A sub-division of Tarakan. [C.R. 1891, para. 462.].

CHÓYI—A Malayálam corruption of the Telugu Jógi. A synonym for Paradési.

Chuditiya (4,093)—An Oriyá caste of grain parchers.

CHUNDI—A sub-caste of Mádiga.

CHUNDI NÁYAKA (Kistna)—A sub-caste of Bóya.

Chuváno (386)—An Oriyá cultivating caste supposed to be of Kshatriya parentage.

DAKHALI—A name given to the begging section of the Mádigas. See Ándi.

DAKKÉRA—A sub-caste of Dévadiga.

Dakni, DECCANI (52)—A territorial term meaning a Musalman of the Deccan. Also a name loosely applied to converts to Islám.

Dammula (1,501)—Telugu beggars and priests in the temples of village goddesses.

Dandási (39,819)—Village watchmen, found mainly in Ganjám. They admit to their ranks outcasted members of castes superior to themselves. Both infant and adult marriages are allowed. Putting bangles on the wrists of the bride is the essential part of the marriage ceremony. Widows and divorcées may marry again, but widows may not marry the elder brothers of their deceased husbands, and a bachelor wishing to marry a widow has first to marry a Sahádа tree. The tree is afterwards cut down and he is thus converted into a widower. Their headmen, and not Bráhmans, act as priests. Nominally they are Hindus but they worship all the village gods and goddesses. Their dead are burnt. They eat beef and drink alcohol. They are good shots with a bow and arrow.

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* The seed of *Elæocarpus ganitrus*, supposed to be tears of ecstasy that Siva (Rudra) once shed, and hence sacred to him. They have a number of sections, varying from one to six. Those with five sections are common, but those with one (éka mukha) or six (shan mukha) are very rare and have been known to fetch Rs. 1,000. Devout Vaishnavites will pay almost equally large sums for a chank shell (*Turbinella rapa*) with right-handed, instead of the usual left-handed, volutes, the chank being similarly sacred to Vishnu.

† The decoration in the new Kaliyána Mahál in the Madura temple is mainly inferior *varnished* wood carving, looking-glasses and coloured glass balls. The same style has been followed at Tiruvannámalai, although lying scattered about in the outer courts of that temple are enough of the old pierced granite pillars to make perhaps the finest *Mantapam* in South India.

Dan.-Das.

DANDEKULAM—A sub-caste of Ídiga.

DARABALA—Taken as a sub-caste of Mála.

DÁRI—A class of Oriyá dancers and singers resembling the Telugu Sánis. Probably a corrupt form of Dási. Clubbed with Guni.

DARJI (3)—A Musalman occupational term meaning 'tailor'.

Dásari (32,035)—A caste of Telugu beggars—See Ándi.

Dási (6,862)—Dásis or Déva-dásis, 'handmaidens of the gods,' are dancing girls attached to the Tamil temples who subsist by dancing and music and the practice of 'the oldest profession in the world.' The Dásis were probably in the beginning the result of left-handed unions between members of two different castes but they are now partly recruited by admissions, and even purchases, from other classes.

The profession is not now held in the consideration it once enjoyed, and there seems little doubt that the statistics understate the strength of the sisterhood owing to its members having returned the names of the castes to which they originally belonged. Formerly, however, they enjoyed a considerable social position. It is one of the many inconsistencies of the Hindu religion that though their profession is repeatedly and vehemently condemned by the Shástras it has always received the countenance of the Church. The rise of the caste and its euphemistic name seem both of them to date from about the ninth and tenth centuries A.D., during which much activity prevailed in Southern India in the matter of building temples and elaborating the services held in them. The dancing-girls' duties, then as now, were to fan the idol with Chámaras, or Tibetan ox-tails, to carry the sacred light called *Kumbárti* and to sing and dance before the god when he was carried in procession. Inscriptions* show that in A.D. 1004 the great temple of the Chóla King Rájarája at Tanjore had attached to it 400 *talic'chéri pendugal*, or 'women of the temple,' who lived in free quarters in the four streets round about it and were allowed tax-free land out of its endowment. Other temples had similar arrangements. At the beginning of the last century there were one hundred dancing girls attached to the temple at Conjeeveram,† and at Madura, Conjeeveram and Tanjore there are still numbers of them who receive allowances from the endowments of the big temples at those places In former days the profession was countenanced not only by the Church but by the State. Abdur Razaak, a Turkish ambassador to the Court of Vijianagar in the 15th century, describes‡ women of this class as living in State-controlled institutions, the revenue of which went towards the upkeep of the police.

At the present day they form a regular caste having its own laws of inheritance, its own customs and rules of etiquette, and its own panchâyats to see that all these are followed, and thus hold a position which is perhaps without a parallel in any other country. Dancing-girls dedicated to the usual profession of the caste are formally married in a temple to a sword or a god, the *tâli* being tied round their necks by some man of their caste. It was a standing puzzle to the enumerators at the census whether such women should be entered as "married" in the column referring to civil condition.

Among the Dásis, sons and daughters inherit equally, contrary to ordinary Hindu usage. Some of the sons remain in the caste and live by playing music for the women to dance to, and accompaniments to their songs, or by teaching singing and dancing to the younger girls and music to the boys. These are called Nattuvans. Others marry some girl of the caste who is too plain to be likely to be a success in the profession and drift out of the community. Some of these affix to their names the terms 'Pillai' and 'Mudali,' which are the usual titles of the two castes (Vellála and Kaikóla) from which most of the Dásis are recruited, and try to live down the stigma attaching to their birth. Others join the Mélakkárans or professional musicians. Cases have occurred in which wealthy sons of dancing-women have been allowed to marry girls of respectable parentage of other castes, but they are very rare. The daughters of the caste who are brought up to follow the caste-profession are carefully taught dancing, singing, the art of dressing well and the *ars amoris*, and their success in keeping up their *clientèle* is largely due to the contrast which they thus present to the ordinary Hindu house-wife, whose ideas are bounded by the day's dinner and the babies. The dancing-girl castes and their allies the Mélakkárans are now practically the sole repository of Indian music, the system of which is probably one of the oldest in the world. Besides them and some of the Bráhmans, few study the subject. The "barbers' bands" of the villages usually display more energy than science. (A notable exception, however, exists in Madras City which has been known to attempt the Dead March in *Saul* at funerals in the Pariah quarters!)

There are two divisions among the Dásis called Valangai (right hand) and Idangai (left hand). The chief distinction between them is that the former will have nothing to do with the Kammálans (artizans) or any other of the 'left-hand castes' or play or sing in their houses. The latter division is not so particular, and its members are consequently sometimes known as the Kammála Dásis. Neither division, however, is allowed to have any dealings with men of the lowest castes, and violation of this rule of etiquette is tried by a panchâyat of the caste and visited with excommunication.

In the Telugu districts the dancing-girls are called *Bógams* and *Sánis*. They are supposed to be dedicated to the gods, just as the Dásis are, but there is only one temple in the northern part of the Presidency which maintains a corps of these women in the manner in vogue further south. This exception is the shrine of Sri Kúrmam in Vizagapatam, the dancing-girls attached to which are known as Kúrmápus. In Vizagapatam most of the Bógams and Sánis belong to the Nágavásulu and Palli castes, and their male children often call themselves Nágavásulus, but in Nellore, Kurnool and Bellary they are often Balijas and Yerukalas. In Nellore the Bógams are said to decline to sing in the houses of Kómatis. The men of the Sánis do not act as accompanists to their women at nautch parties, as the Bógam and Dási men do.

In the Oriyá country the dancing-girl caste is called *Guni*, but there they have even less connection with the temples than the Bógams and Sánis, not being even dedicated to the god.

* *South Indian Inscriptions*, Vol. II, Part III, p. 259.
† Buchanan's *Mysore, Canara and Malabar*, Vol. I, p. 9.
‡ Elliott's *History of India*, Vol. IV, pp. 111-112.

In South Canara the caste is known as *Moili*. They are not dedicated in the temples, but do service in them. They seem to be descendants of temple servants whose numbers have been kept up by admissions of widows and others from other castes. **Day.-Dom.**

In the Canarese (or western) taluks of Bellary, and in the adjoining parts of Dhárwar and Mysore, a curious custom obtains among the Bóyas, Bédarus and certain other castes under which a family which has no male issue must dedicate one of its daughters as a *Basavi*. The girl is taken to a temple and married there to the god, a *táli* and toe-rings being put on her, and thenceforward she becomes a public woman, except that she does not consort with any one of lower caste than herself. She is not, however, despised on this account, and indeed at weddings she prepares the *táli* (perhaps because she can never be a widow). Contrary to all Hindu law, she shares in the family property as though she was a son, but her right to do so has not yet been confirmed by the Civil Courts. If she has a son he takes her father's name, but if only a daughter that daughter again becomes a Basavi. The children of Basavis marry within their own caste without restrictions of any kind.

In Malabar there is no regular community of dancing-girls, nor is there among the Musalmans of any part of the Presidency. [C.R., 1871, p. 167; C.R., 1891, para. 453; *Tanjore Man.*, p. 198; *Madura Man.*, Part II, p. 79; *North Arcot Man.*, Vol I, p. 201; Buchanan's *Mysore, etc.*, Vol. I, p. 475, Vol. II, pp. 247–249; *Journal of the Anthropological Society of Bombay*, Vol. II, pp. 322–353.]

DAYYALAKULAM—A sub-caste of Golla; they are wrestlers by profession.

DÉNDRA, DÉRA, DÉVARA—Same as Dévánga.

DÉSÚRI—A sub-caste of Kápu or Reádi.

Dévádiga (23,008)—Canarese-speaking temple-servants found in South Canara. [C.R. 1891, para. 445; *South Canara Man.*, Vol. I, p. 155.]

DÉVALI—A sub-caste of Dévádiga which speaks Tulu.

Dévánga (275,597)—This caste is found in every district, and in different localities it is known by various names, such as Dévara, Déra, Jándra, Jáda, Déndra and Sédan, and follows slightly different customs. *Dévánga* means 'body of the gods,' and the caste has compiled a *purána*, called the Dévánga Purána, which says that it sprang from a Bráhman rishi called Dévalan or Dóvánga. In Canarese, Jándra or Jáda means 'a great man', and Sédan is only a Tamil form of the word. Their original home seems to have been in the Deccan districts, but they are now divided into two large classes, those who speak Telugu and those who speak Canarese. The Telugu Dévángas are found mainly in the Telugu country, but in the Tamil districts, especially in Salem and Coimbatore, both Telugu- and Canarese-speaking members of the caste are met with. They are traditionally weavers, but some of those in the Telugu districts have left their weaving for cultivation and carpentry, and others for trade in cloth. In the southern districts they always wear the sacred thread; in Nellore they are just taking to it; while in Ganjám and Vizagapatam they none of them wear it. The thread-wearing section employs those of its own caste-men who are versed in the Shástras as its priests, but in the Telugu districts Bráhmans are employed at marriages and Jangams for funeral ceremonies. Both infant and adult marriages are common, and in some places the former form is gaining ground. Their dead are either burnt or buried. They worship all the village deities, but their chief reverence is paid to their tutelary goddess Chowdéswari. They eat fish, pork, fowls, mutton, etc., and drink alcohol, but those who aspire to a higher social status nominally abstain from these things. In the Telugu districts the Dévángas will eat with the Gollas and Mutráchas. Their title is Chetti. In Salem and Coimbatore the Dévángas (or Sédans, as they are there styled) have an autocratic headman called the Pattakkáran. His servant or Sésarája is paid 4 annas per annum for each loom. In these districts the caste has exogamous septs. In Madura and Tinnevelly the Dévángas or Sódans consider themselves a shade superior to the Bráhmans and never do *namaskáram* to them or employ them as priests. In Madura and Coimbatore, the Sédans have their own dancing girls who are called Dévánga or Séda Dásis in the former and Mánikkáttál in the latter, and are strictly reserved for members of the caste under pain of excommunication or heavy fine. They have also a class of beggars of their own called Játipillais. The members of the caste often call themselves by the Bráhmanical titles of Sástri and Aiyar, but their usual agnomen is Chetti. [C.R. 1891, para. 483; Buchanan's *Mysore, etc.*, Vol. I, pp. 170–2, 245, 458; *North Arcot Man.*, Vol. I, p. 226; *South Canara Man.*, Vol I, p. 166.]

DÉVAR—Telugu merchants from Pondicherry who trade in glassware; probably Dévángas and clubbed with that caste.

DHABOLO—A sub-caste of Odiya.

Dhakkado (1,766)—Oriyá cultivators. [C.R. 1891, para. 413.]

Dhér (164)—A low caste of Maráthi leather workers.

Dhóbi (26,635)—The Dhóbis or Dhóbas are the washerman caste among the Oriyás, and are said to have come originally from Orissa. Girls are generally married before maturity and if this is not possible they have to be married to a sword or a tree before they can be wedded to a man. Their ordinary marriage ceremonies are as follow: The bridal pair bathe in water brought from seven different houses; the bridegroom puts a bangle on the bride's arm (this is the binding part of the ceremony); the left and the right wrists of the bride and bridegroom are tied together; betel-leaf and nut are tied in a corner of the bride's cloth and a myrabolam in that of the bridegroom; and finally the people present in the pandal throw rice and saffron over them. Widows and divorced women may marry again. They are Vaishnavites, but some of them also worship Káli or Durga. They employ Bairágis, and occasionally Bráhmans, as their priests. They burn their dead and perform sráddha. Their titles are Chetti and Béhara.

DHOLLO, DHORUVA—Same as Doluva.

Dhúliya (906)—A small Oriyá cultivating caste. [C.R. 1891, para. 414.]

DÍVAR, DÍVARA-MAKKALU.—A sub-caste of Billava.

Doluva (17,818)—An Oriyá cultivating caste found mainly in Ganjám. [C.R. 1891, para. 369.]

DOMBAN—A Tamil form of Dommara.

Dombó (58,100)—Hill weavers found mainly in Vizagapatam Agency. [C.R. 1891, para. 486; C.R. 1871, p. 230; Mr. F. Fawcett in *Man* for March 1901.]

Dom.-Gau.

Dommara (18,322.)—A Telugu caste of jugglers and acrobats. [C.R. 1891, para. 545; *Nellore Man.*, p. 165; C.R. 1871, p. 167; *North Arcot Man*, Vol. I, p. 240.]

Dónigar (Dhangar)—A Maráthi caste of shepherds and cattle-breeders. Shown under "others."

Dora—Same as Konda Dora. Also a title of Játápus and Yánátis.

Dubaduba—An Oriyá form of the Telugu Bududubukala.

Dúdékula (71,538)—A Muhammadan caste of cotton cleaners and rope and tape makers. They are either converts to Islám or the progeny of unions between Musalmans and the women of the country. Consequently they generally speak the Dravidian languages,—either Canarese or Telugu,—but some of them speak Hindóstání also. Their customs are a mixture of those of the Musalmans and the Hindus. Their marriage is usually adult; and a necklace of five beads is used as a *táli* after the Hindu fashion. Inheritance is apparently according to Muhammadan law. They pray in mosques and circumcise their boys before the age of 10, and yet some of them observe the Hindu festivals. They worship their tools at Bakríd and not at the Dasara, they raise the *Azán*, or Muhammadan call to prayers, at sunset, and they pray at the tombs of Musalman saints. They use the Musalman title of 'Sáhib'. [C.R. 1891, para. 491; *North Arcot Man.*, Vol. I, p. 230.]

Dumálo—A sub-caste of Gaudo.

Édákula—A sub-caste of the Vizagapatam Pallis or Vanniyans.

Édáli—A synonym for Vannán.

Ékari, Ékali, Yákari, Yákarlu—A sub-caste of Mutrácha. [C.R. 1891, para. 533; *North Arcot Man.*, Vol. I, p. 217.]

Elaiyan—A sub-caste of Náyar. Its hereditary occupation is to get plantain leaves for the use of the Cherukunnu temple, where travellers are fed daily by the Chirakkal Rája. The other sub-divisions of the Náyars will marry girls of this division, but will not eat with its members.

Elayad (168)—An inferior class of Bráhmans in Malabar. They are puróhits to the Náyars and other non-polluting Súdras, and may cook and eat in Súdras' houses.

Embrántiri—A Malayálam name for Tulu Bráhmans settled in Malabar. They speak both Tulu and Malayálam. Some of them call themselves Nambúdris, but they never intermarry with that class.

Énádi—A name for Shánáns derived from Énádi Náyanár, a Saivite saint. It also means 'Ambattan', or barber.

Éníti (Ganjám)—Same as Yánáti.

Enimi Játi—A small class of Oriyá cultivators in the Vizagapatam Agency. Taken as a sub-caste of Odiya.

Érádi—A sub-caste of Sámantan. [C.R. 1891, para. 350.]

Erumán (2,537)—*Eruma* means a cow-buffalo. The people of the caste were originally buffalo-drivers and keepers, and they still follow their traditional occupation in the Kasaragod taluk of South Canara. In North Malabar they are masons and bricklayers. The Náyars marry their women, but their men may not marry Náyar girls. In this and other respects they resemble the Erumán sub-division of the Kólayán caste and they are perhaps identical with it. They follow the Marumakkattáyam law of inheritance. Elayad Bráhmans and Márayáns are their puróhits.

Fakír (272)—An occupational term meaning a Musalman religious mendicant.

Gábit (194)—A Bombay fishing caste.

Gadaba (40,395)—A hunting and agricultural tribe found mainly in Vizagapatam. [C.R. 1891, para. 402; *Vizagapatam Man.*, p. 86.]

Gamalla (150,977)—Telugu toddy-drawers. [C.R. 1891, para. 522.]

Ganda (Vizagapatam Agency)—Literally, 'a village servant', but used as a synonym for Dombós.

Ganda (24)—A class of weavers from the Central Provinces.

Gandhavállu—Literally, 'a perfume-seller.' A sub-caste of Balija.

Gándla (34,560)—These are oil-pressers. There are two classes of them—Onti-eddu, or those who use one bullock in the oil-mill, and Rodu-eddu, or those who use two. The latter are also called Vániyans. The former do not wear the sacred thread while the latter do, and the former are Saivites while the latter are Vaishnavites. Both of them eat meat but neither of them drink alcohol. The rich burn and the poor bury the dead. Widows may not remarry. Their priests are Jangams and Linga Balijas. At marriages they use a bundle of 101 yellow threads instead of a *táli* or *bottu*. [C.R. 1891, para. 499; *North Arcot Man.*, Vol. I, p. 231.]

Gangadikára—A sub-caste of Vakkaliga.

Gangáputra, Gangimakkalu—A class of Canarese agricultural labourers from Mysore, who were probably originally fishermen. Taken as a sub-caste of Kabbéra.

Gangeddulu—A class of beggars who exhibit trained bulls; a sub-caste of Dásari. See Ándi.

Gániga (18,403)—Canarese oil-pressers. In South Canara they are said to be identical with the Mogéra, with whom they interdine and intermarry. [C.R. 1891, para. 500; Buchanan's *Mysore, etc.*, Vol. I, p. 176; *Mysore C.R.* 1891, p. 248; *South Canara Man.*, Vol. I, p. 167.]

Garasa—A sub-division of Holeya.

Gatti (1,543)—Canarese cultivators and labourers.

Gauda (46,477)—Canarese-speaking cultivators and cattle breeders. [C.R. 1891, para. 377; *South Canara Man.*, Vol. I, p. 162.]

Gaudo (102,898)—The great pastoral caste of the Ganjám Oriyás. Like those of all the cowherd castes, its members say that they are descended from the Yádava tribe in which Krishna was born. Fourteen sub-divisions have been reported, but it is not known whether they are endogamous sections. They are Apoto, Béhara, Bolodiya, Dongáyato, Dumálo, Gópópuriya, Koláta, Komiriya, Kusilya, Lália, Madhurápuriya, Mogotho, Pattilia and Sollokhondia. Each of these has a headman called Mahankudo, who visits every family within his jurisdiction once a year to collect his *mámool* (customary fees). Their girls are married before puberty, and if this cannot be managed they have to marry an arrow before they can be wedded to a man. A widow's younger brother-in-law has the

right of refusal of the widow and she cannot marry another man without his leave and that of the headman. But widow marriage is in places forbidden. Divorce is effected by means of a 'Tsádopatro,' or deed of separation, obtained from the headman of the caste. Their women wear heavy brass bangles extending from the wrist to the elbow and sometimes weighing as much as 15 lbs. Their titles are Mahánkudo, Podháno, Pollái, Gaudo, Béhara and Náik. [C.R. 1891, para. 377; C.R. 1871, p. 229.] Gau.-Gur.

Gauli (816)—A synonym for Lingáyat Gollas. See Kannadiyan.

GAUHIGA—A sub-caste of Médara.

GÁVADI—A sub-caste of Golla.

Gavara (55,529)—Cultivators and traders found mainly in Vizagapatam, whither they are said to have gone from Nellore. In social position they are on a par with the Kápus, and Gollas will eat in their houses. They are Hindus but worship all the village gods and goddesses, and they prefer the god Simhádri Appanna to all others. Marriages are either infant or adult, the wealthier people generally practising the former. Widow marriage is recognised. They usually burn their dead. They employ Bráhmans as priests. They eat mutton, fowls and fish. Their title is Naidu. [C.R. 1891, para. 374.]

Gayinta (1,110)—A caste of hill cultivators, speaking Oriyá and Telugu.

GEJJÉGÁRA—A sub-caste of the Canarese Pánchálas. [*Mysore C.R.* 1891, p. 245.]

GENTOO (JENTU)—A general term applied to Balijas and to Telugu-speaking Súdras generally. Clubbed with Telugu. For the history of the word see Sir H. M. Elliott's *Memoirs of Races of the North-West Provinces*, Vol. I, p. 92.

GHÁSI—A sub-caste of Haddi.

Ghontora (605)—A small caste of Oriyás who manufacture brass and bell-metal rings and bangles for the use of the hill people.

GIRI-RÁZU—A synonym for Perike.

Gódári (794)—Telugu leather-workers in Ganjám and Vizagapatam. In Table XIII they are shown by an error in the Oriyá section.

Godiya (9,440)—The sweet-meat sellers of the Oriyás. They formerly manufactured sugar from jaggery (*gudo*). They are Súdras belonging to the Chaitanya sect, but Bráhmans will eat sweet-meats made by them. Their headman is called 'Sásamolo.' They will accept drinking-water from Gaudos but food only from Bráhmans. Their title is Sáhu.

GODOMÁLIA—A sub-caste of Bhondári from which the Oriyá Bráhmans will accept water.

GODUGALA—A Telugu caste of basket makers; same as Gúdala.

GODUVA—Oriyá brass and bell-metal bangle makers. A sub-tribe of the Gadabas.

Gókha (137)—A Bengal caste of fishermen and boatmen.

GÓLARA (South Canara)—Means a bastard; clubbed with Moili.

Golla (855,221)—The great shepherd caste of the Telugus. [C.R. 1891, para. 497; *Kurnool Man.*, p. 139; Buchanan's *Mysore, etc.*, Vol. I, pp. 241, 297; *Mysore C.R.* 1891, p. 248; *North Arcot Man.*, Vol. I, p. 219.]

Gond (20,734)—A Central Provinces tribe, found mainly in the agency of Vizagapatam. In this tract they speak the Gond language, but those who are found in Ganjám are said to speak a dialect closely allied to the Khond current in the Kuttiya tract of the Balliguda taluk. Their head-quarters in Ganjám is this Kuttiya tract, but a settlement exists in the Goomsur Mahals round about Udayagiri. In that district they worship Pattekondo and Boirogo, two male deities. The sacred thread is worn in the families of their headmen or pátros. They have exogamous septs called 'bonsos' or families. [C.R. 1871, p. 226; C.R. 1891, para. 405; Risley's *Tribes and Castes of Bengal*, Vol. I, p. 292; Crooke's *Tribes and Castes of the North-West Provinces and Oudh*, Vol. II, pp. 430–438.]

GONDA, GONDIYA—Same as Gond.

GONGOBONGO—A sub-caste of Odiya.

GÓPATIKULAM (Cuddapah)—A sub-caste of Balija.

GORAVARU (Bellary)—A class of Canarese beggars and temple priests; clubbed with Dásari.

Gósáyi (516)—Upper India devotees and ascetics.

GOUNDAN—Same as Kavundan.

GRÁMANI—A title of the Shánáns in the Chingleput district.

Gúdala, GÚLLA (4,437)—A Telugu caste of basket-makers in Vizagapatam and Ganjám. The headman is called the Kulapedda or Bissóyi. Marriage is either infant or adult, and divorcées and widows may marry again. When a widow is married the *táli* is put on near a mortar, which is an unusual detail. The caste employs Bráhmans as priests, and these are received on terms of equality by other Bráhmans. Failing a Bráhman the Bissóyis are employed. Vaishnavites among them burn, and Saivites bury, their dead. They drink alcohol and eat pork, fowls, fish of all descriptions, crocodiles and rats. They have no titles.

Gudigára (535)—Canarese wood carvers and turners. [*South Canara Man.*, Vol. I, p. 166.]

GUDIYA—Same as Godiya.

GUHA-VELLÁLAS—A name returned by some Sembadavans of Coimbatore. Guha was Ráma's boatman. See Vellála.

Gujaráti (581)—Territorial term meaning people from Gujarat. They are mostly traders.

GUJJALA—A synonym for the Sáles of the Deccan Districts.

GUJJAR—Same as Gujaráti.

GUJJARA (South Canara)—A sub-caste of Bóya or Bédaru.

GÚLLA—Same as Gúdala.

GULYEM (Anantapur)—Probably a sub-caste of Bóya.

GUNDIYA—A small class of hill-cultivators in Ganjám. Probably the same as Gond.

Guni (1,373)—Oriyá dancing girls and prostitutes. See Dási.

GUNNA—A sub-division of the Chinda or China tribe.

GURUGULA—A sub-caste of the Sáles of Vizagapatam.

Gur.-Ila.

GURUKKAL—Same as Ádisaivar. Also a class of Bráhmans who serve in temples.
GUVÁLO—Traders from Sambalpore. A sub-caste of Bondili.
GUZARÁTI—See Gujaráti.

Haddi (26,076)—An Oriyá caste which has two endogamous sub-divisions, the Karuna Haddis who are cultivators and drummers, and the Chae'chadi Haddis who are scavengers. They have three grades of headmen called, respectively, Chowdari, Béhara and Gonjari The Chowdari may fine any member of the caste for misconduct, the Béhara may enhance or remit the fine on appeal, while difficult points are referred to the Gonjari, who is the highest appellate authority. They are said to admit to their ranks persons from all castes except the Rollis and Médaras, after first branding their tongues with a piece of gold wire. Marriage is either infant or adult. Part of the wedding ceremony consists in the bride's brother striking the bridegroom, which may be a survival of marriage by capture. Divorce is allowed. A widow may marry the younger, but not the elder, brother of her deceased husband. Their headmen, and not Bráhmans, are their puróhits. They worship Káli, to whom they offer goats, fowls and pigs. They drink alcohol and eat beef, pork, fowls, etc. They may eat the leavings of other castes except the Rollis, Médaras, Jaggalis, Kondras and Tiyóros. Their titles are Náhako, Chowdari, Dolebóhara, Gonjakári and Ghási.

HAJÁM—A Hindóstáni word for 'barber'; ordinarily used as a synonym for the Konkani-speaking Kelasis or Kshaurikas in South Canara. [C.R. 1891, para. 468.]

HAKÍM (9)—A Musalman occupational term meaning 'a physician'.

HALABA—Same as Holuva or Pentiya. [C.R. 1891, para 407.]

Halépaik (17,689)—A caste of Canarese-speaking toddy drawers. [C.R. 1891, para. 528; *South Canara Man.*, Vol. I, p. 173.]

HANABARU (Bellary)—A sub-caste of Vakkaliga.

HANAFI (4,574)—A Musalman sect.

HARI-SHETTI—A synonym for the Konkani-speaking Vánis.

HAROSUTIYA—Same as Arasutiya.

Hasala (552)—Canarese agricultural labourers; originally a hill tribe. [Rice's *Mysore Gazetteer*, Vol. I, p. 351; *Mysore C.R.* 1891, p. 230.]

HÁVÁDIGA—A sub-caste of Kuruba.

Heggade (2,606)—Canarese cultivators and cattle breeders. [*South Canara Man.*, Vol. I, p. 164.]

HELAVA—Canarese beggars. Clubbed with Jógi. See Andi.

HOLADAVA (South Canara)—A synonym for Gatti.

Holeya (147,987; M. 1)—Canarese field labourers corresponding to the Paraiyans of the Tamil districts. [C.R. 1891, para. 396; *Mysore C.R.* 1891, pp. 250–254; *South Canara Man.*, Vol. I, pp. 173–174.]

HOLLÁYI—Same as Holuva.

HOLUVA (Vizagapatam Agency)—Literally, 'a ploughman'. A synonym for Pantia or Pentiya. Also a sub-division of Oriyá Bráhmans.

HUSSAIN (7)—A Musalman sect.

Idaiyan (694,829; M. 2)—The great shepherd caste of the Tamils. Of its many sub-divisions, the Kalkatti and Pási sections are so called from their custom of wearing 16 glass beads on either side of the *táli*; the Sámbán sub-division takes its name from Sambu or Siva; the Kulla Idaiyans are most numerous in the districts where the Kullans mainly live; the Karuttakkádu ('black cotton country') sub-division is mostly found in the Tinnevelly and Madura districts where there is a considerable stretch of black cotton soil; and the Panchárámkatti division is so called owing to the custom among the women in it of wearing a neck ornament called Pancha-háram or Panchárám. In this division widow marriage is commonly practised, and it is said that this is because Krishna used to place a similar ornament round the necks of the Idaiyan widows of whom he was enamoured, to transform them from widows into married women to whom pleasure was not forbidden, and that this sub-division is the result of these amours. The Idaiyans take a higher social position than they would otherwise do owing to the tradition that Krishna was brought up by their caste, and to the fact that they are the only purveyors of milk, ghee, etc., and so are indispensable to the community. All Bráhmans except the most orthodox will accordingly eat butter-milk and butter brought by them. In some places they have the privilege of breaking the butter-pot (உறி) on the Gókuláshtami, or Krishna's birthday, and get a new cloth and some money for doing it. They will eat in the houses of Vellálas, Pallis and Nattamáns. They either burn or bury their dead. Their titles are Kóne or Kónán, Pillai, Pogondan and Karaiyálan. [C.R. 1891, para. 495; C.R. 1871, pp. 118–150; *Madura Man.*, Part II, p. 60; *Tanjore Man.*, pp. 195–197; *North Arcot Man.*, Vol. I, p. 220.]

Idiga (231,340; M.1)—Telugu toddy-drawers. In some districts they seem also to be called Índra. It is said that they are the descendants of Balijas from Rajahmundry in Gódávari district, and that their occupation separated them into a distinct caste. They are divided into two endogamous sections called either Dandu and Palli, or Páta (old) and Kotta (new). The headman of the caste is called Gaudu. They employ Bráhmans as puróhits for their ceremonies and these Bráhmans are received on terms of equality by other Bráhmans. They bury their dead and observe pollution for 12 days, during which time they abstain from eating flesh. The consumption of alcohol is strictly prohibited and is severely punished by the headman of the caste. They eat with all Balijas except the Gázulu section. Their titles are Aiya, Appa and Gaudu. [C.R. 1891, para. 521; Buchanan's *Mysore, etc.*, Vol. I, p. 273; *North Arcot Man.*, Vol. I, p. 238.]

ILAI-VÁNIYAN—A synonym for Sénaikkudaiyán. They are betel-leaf sellers in Tinnevelly and traders elsewhere.

Ilamagan (7,987)—A cultivating caste found chiefly in the Zamindari taluk of Tiruppattúr in Madura. The word literally means 'a young man', but the "young" is interpreted by other castes in the sense of "inferior." The origin of the caste is even more obscure than usual. None of the

accounts of it are flattering. One says that it is made up of the sons of Vallamban females and Vellála males, another that it is a mixture of out-casted Valaiyans, Kallans and Maravans, and a third that it is descended from illegitimate children of the Vellálas and Pallis. Like the Kallans and Valaiyans the members of the caste stretch the lobes of their ears and leave their heads unshaven. The caste is divided into two or three endogamous sections of territorial origin. They do not employ Bráhmans as puróhits; their widows may marry again; their dead are usually buried and they will eat pork, mutton, fowls and fish. They are thus not high in the social scale, and are in fact about on a par with the Kallans. The headmen of the caste are called Ambalam but the other members have no titles. Ilu.-Jan.

Íluvan (110,974)—Malayálam toddy-drawers. [C.R. 1891, para. 520; Mateer's *Native Life in Travancore*, pp. 83—98.]

Índra (39,049)—A caste of Telugu toddy-drawers and distillers, who are either identical with, or nearly allied to, the Idigas.

Indravar (Chingleput)—A Tamil form of Índra.

Iráni (19)—A territorial term meaning 'Persian.' The Shiah sub-division of the Moghal tribe of Musalmans.

Iranyavarma—The name of one of the early Pallava Kings. Returned as a caste name by certain wealthy Pallis in South Arcot, who also gave themselves the title of Sólakanár (descendant of Chóla Kings) in the schedules. See Sólakula-Kshatriya.

Irkuli or Irangolli Vellála—Literally, 'Vellálas who kill dampness.' A name assumed by some of the Vannáns or washermen. See Vellála.

Irula (86,687)—The Irulas are a semi-Bráhmanized forest tribe who speak a corrupt Tamil and are found mainly in North Arcot, Chingleput, South Arcot, Trichinopoly and the Malabar Wynaad. In different localities they go by different names; in Chingleput those who speak Telugu are called Yánádis, and those who speak Tamil Villiyans (bowmen) and Védans (shikáris); in west North Arcot and on the Mysore plateau they are sometimes called Chenchus and Arava (Tamil) Yánádis; and in South Arcot the caste calls itself Tón-Vanniyans (honey Vanniyans) or Vana-Pallis (forest Pallis). The Malabar and Nilgiri Irulas are distinct from any of these others, being far less civilised than any of them. In South Arcot the caste is said to have two endogamous sub-divisions, Vangu (literally, 'a cave,' and so perhaps a house) and Kúndu (nest) or Káttu (jungle). The Vangu Irulas have settled down in villages and work as coolies, but the Káttu Irulas have no fixed habitations and wander about the jungles living upon roots and game. The Vangu Irulas have a headman called the Kólkáran, Periyavan or Náttámgár. In North Arcot their headman and priest is a man of the Désáyi sub-division of the Balijas, who lives in Madras and goes round once every five or six years to collect his customary fees from each family. Some of the Vangu Irulas have now begun to employ Bráhmans as priests at weddings. Both infant and adult marriages are practised. It is necessary that the two front posts of the marriage pandal should have twelve twigs of the *pála* tree tied to them. The happy pair have to fetch a basketful of mud from an ant-hill and place it beneath these *pála* twigs (compare Bóya). The binding part of the ceremony is said to consist in the woman's smoking the bridegroom's cheroot or eating out of the same dish with him. Divorcées and widows may marry again. The dead are usually buried. There is no sráddha. Irulas worship the seven virgin goddesses called the Kannimár, who are the earliest deities of whom there is any tradition at all in this Presidency, and also Vishnu in the form of Venkatéswara, and Siva and all the village demons. The púján is sometimes a Vanniyan. The Kannimár are worshipped at an ant-hill in the jungle. The Irulas will eat monkeys, crocodiles, rats and vermin and, like most forest tribes, are very fond of tobacco, but yet they regard themselves as superior to Kammálas, Ambattans and Vannáns. Their titles are Tén-Padaiyáchi, Náyakkan and Púján. [C.R. 1891, para. 419; Buchanan's *Mysore, etc.*, Vol. I, p. 462; Breeks' *Primitive Tribes of the Nilgiris*, pp. 67—71; *Coimbatore Man.*, Vol. I, p. 64; *Nilgiri Man.*, Vol. I, pp. 214—217; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, p. 464; *Madras Museum Bulletin*, Vol II, No. 1, pp. 8-17; *North Arcot Man.*, Vol. I, pp. 248-249.]

Íte (184)—A Telugu caste of jugglers and acrobats.

Ját.

Jáda—A synonym for Dévánga and for Kurni.

Jaggali (5,251)—The traditional occupation of this caste was apparently leather-working, but now it is engaged in cultivation and miscellaneous labour. Its members speak both Oriyá and Telugu. They admit out-castes from other communities to their ranks on payment of a small fee. Marriage is either infant or adult, and widows and divorcées may remarry. Sátánis are employed as priests. They eat beef and pork and drink alcohol. They bury their dead. In some places they work as syces and in others as firewood sellers and as labourers. Pátro and Béhara are their titles.

Jain (54)—A Hindu cannot be a Jain by caste, but in 54 cases the enumerators entered Hindu in the religion column of the schedule and Jain in the caste column.

Jakkula—An inferior class of prostitutes, mostly of the Balija caste; clubbed with Balija.

Jalagadugu—A class of gold dust washers; clubbed with Balija.

Jálári (21,763)—Telugu fishermen. They are divided into two endogamous sections called "the people of the twelve poles" and "the people of the eight poles" according to the number of poles or posts used for the marriage *pandals*. Similar sections are found among the Pallis, and it may be that the Jálári are a sub-division of that caste. Their headmen are called "Pillagádus." They admit children from higher castes into their ranks. Their marriages are either infant or adult. Widows and divorcées may marry again. They worship both Siva and Vishnu, employ Bráhmans as priests, and either burn or bury their dead. On the third and twelfth days after death, rice-cakes, etc., are offered to the manes of the deceased. They eat fish and mutton. Fishing is the hereditary occupation of the caste, but some of them are engaged in trade and some are cultivators. They have no caste titles.

Jan (6)—Unrecognizable.

Janappan (82,362)—These were originally a section of the Balijas, but they have now developed into a distinct caste. They seem to have been called Janappan because they manufactured gunny bags

Jan.-Kal. of hemp (Telugu, *Janapa*) fibre. In Tamil they are called Saluppa Chettis, Saluppan being the Tamil form of Janappan. Some of them have taken to calling themselves Désáyis or Désádhipatis (rulers of countries) and say they are Balijas. They do not wear the sacred thread. Widow marriage is not permitted, but their girls are generally married after puberty. The caste usually speaks Telugu but in Madura there is a section the women of which speak Tamil and also are debarred from taking part in religious ceremonies and therefore apparently originally belonged to some other caste. [C.R. 1891, paras. 477, 478; *North Arcot Man.*, Vol. I, p. 227.]

JÁNDRA—Same as Dévánga.

JANGAL-JÁTI—Literally, 'forest caste;' bird catchers and sellers. See Káttu-Malhráti.

Jangam (102,121)—Strictly speaking a Jangam is a priest to the religious sect of the Lingáyats (*q.v.*), but the term is frequently loosely applied to any Lingáyat, which accounts for the large numbers under this head. Jangams proper are said to be of two classes, Pattádhikáris, who have a definite head-quarters, and Charamúrtis, who go from village to village preaching the principles of the Lingáyat sect, and they are said to have five Mathádhipatis or religious heads at five places in the Bellary district, where the Lingáyats are most numerous. Many Jangams are priests to Súdras who are not Lingáyats, others are merely religious beggars, and others of them go in for trade.

JANNI—Savara priests; also a title of the Játápus.

Játápu, JÁTA (75,719)—These are a civilized section of the Khonds who speak Khond on the hills and Telugu on the plains, and are now practically a distinct caste. They consider themselves superior to those Khonds who still eat beef and snakes, and have taken to some of the ways of the castes of the plains. For example, they sometimes marry their children while they are still infants and they discountenance widow marriage, and where they allow it the widow may only marry her late husband's brother. They still, however, permit divorce, and divorcées may marry again if the second husband pays the first the expenses he originally incurred at the woman's wedding. They are nominally Hindus, but they also worship the aboriginal goddesses, especially one called Jákaia, and sacrifice buffaloes, pigs and goats to them. Some of them have bought the privilege of wearing the sacred thread from the Mahárája of Jeypore. They employ men of their own caste as priests. They generally burn their dead, but those who have died of snake-bite are buried. They are said to have some twenty exogamous septs, of which Koalaka (arrow), Konda Gorri (hill sheep), Kutraki (wild goat) and Vinka (white ant) seem to be of totemistic origin. Their titles are Janni, Sámanto, Mudali, Dora and Naiko.

JÁTIKÍRTULU—A class of beggars in Cuddapah; clubbed with Dásari.

JÁTI-PILLAI—Literally, 'servant of the caste'; entries of this term were clubbed with the caste which was indicated by the other entries in the schedules. See also Dévánga.

JÁTIVÁRTHA—Beggars who beg only from Bráhmans. Clubbed with Dásari. See Ándi.

JAUBA (49)—This is a small caste of workers in lac; in Oriyá, *jau* means lac.

JAWAHÁRI (43)—Hindóstáni-speaking dealers in glass, etc., from Bombay.

Jetti (1,484)—A Telugu caste of wrestlers and gymnasts. [*Tanjore Man.*, p. 184; Rice's *Mysore Gazetteer*, p. 326.]

JÍNIGÁRA—A sub-caste of Muc'chi. [*North Arcot Man.*, Vol. I, p. 240.]

JÍYYAKULAM, JÍRRU (Bellary)—A class of Canarese drummers and flower-sellers, who are usually Lingáyats.

Jógi (15,878)—A caste of Telugu beggars and pig-breeders. See Ándi.

Jónagan (8,646)—Musalman traders of partly Hindu parentage. The word is from the Tamil Sónagam, which means Arabia, and is not strictly the name of any Musalman tribe but is a loose term applied by the Tamils to Musalmans of mixed descent.

JULÁHA (3)—A weaving caste from the Panjáb.

KÁDADI—A class of Telugu wood-cutters. A sub-caste of Mála.

Kabbéra (19,774)—A caste of Canarese fishermen and cultivators. Perhaps the same as Bestha.

KABBILI, KABLIGA—A sub-caste of Bestha; agricultural labourers.

Kádan (789)—A small aboriginal hill tribe found in Coimbatore and Malabar. [*Coimbatore Man.*, Vol. I, pp. 407-9; Buchanan's *Mysore, etc.*, Vol. II, p. 45; *Madras Museum Bulletin*, Vol. II, No. 3, pp. 131-151.]

Kadu-Konkani (286)—Literally, 'the bastard Konkanis', as opposed to the Gód or pure Konkanis. They are usually traders.

KÁDUKUTTUKIRAVAR—Literally, 'one who bores a hole in the ear'. A synonym for Kuravas.

Kaduppattan (19,493)—A Malayálam caste of palanquin carriers and teachers of the vernacular. [C.R. 1891, para. 506.]

KÁFIR (8)—Territorial.

Kahar (208)—A Bengal caste of boatmen and fishermen.

Kaikólan (346,762; M. 1)—A large caste of Tamil weavers found in all the southern districts. The name is also returned in considerable numbers from Ganjám, Vizagapatam, Gódávari and Nellore, but it is not clear whether these Kaikólans are the same as those in the south. [C.R. 1891, para. 475; Buchanan's *Mysore, etc.*, Vol. I, p. 474; *Chingleput Man.*, p. 33; *North Arcot Man.*, Vol. I, p. 227.]

KÁJI (42)—An occupational term, meaning a judge and priest among Musalmans.

KÁKIRIKKAVÁDU—Beggars who beg from the Mutráchas; clubbed with Mutrácha.

KALAIRÚTTÁDI—Literally, 'a pole-dancer'; a Tamil synonym for Dommara.

KALÁL—A Hindóstáni synonym for Gamalla.

KALÁRI (Vizagapatam Agency)—A sub-caste of Sondi.

KALÁVANTA—A synonym for Bógam.

KALIFA (1)—A Musalman title.

Kálingi (126,546)—A caste of temple priests and cultivators found mainly in Ganjám and Vizagapatam, whither they are supposed to have been brought by the Kálinga kings to do service in the Hindu temples before the advent of the Bráhmans. They speak either Oriyá or Telugu. They have two sub-divisions, the Kintali Kálingis, who live south of the Langulya river, and the Buragám Kálingis, who reside to the north of it, and the customs of the two differ a good deal. There is also a third

section, called Pandiri or Bevaráni, which is composed of outcastes from the other two. Except the Kálingis of Mokhalingam in Vizagapatam, they have headmen called Náyakabalis or Sántos. They also have priests called Kularázus, each of whom sees to the spiritual needs of a definite group of villages. **Kal.**

They are divided into several exogamous gótras, each comprising a number of families, or *vamsas*, some of which (such as Áradra, a lady bird, and Ravi-chettu, the *Ficus religiosa* tree) are of totemistic origin. Each section is said to worship its totem. Marriage before puberty is the rule and the caste is remarkable for the proportion of its girls under 12 years of age who are married or widowed. (See Diagram No. 26.) Widow marriage is not recognised by the Buragám Kálingis, but the Kintalis freely allow it. As usual, the ceremonies at the wedding of a widow differ from those at the marriage of a maid. Some turmeric paste is placed on a new cloth which is then put over a pot of water, and the ceremony takes place near this. The binding portion of it is the tying of a saffron-coloured string to the woman's wrist. The *Kálingis pay special reverence to Sri Rádhákrishna and Chaitanya.* Some of the caste officiate in temples, wear the sacred thread, and call themselves Brálmans, but they are not received on terms of equality by other Brálmans. All Kálingis burn their dead, but srádddhas are performed only by the Kintali sub-division. They will eat mutton, fish, wild boar and deer, but will not take their food in any but Brálhman houses. The Buragám Kálingis do not shave their heads in front. *Kálingi women wear heavy bangles of brass, silver, bell-metal and glass extending from the wrist to* the elbow. The titles of the caste are Naidu, Náyarlu, Chowdari, Bissóyi, Podhíno, Jenna, Swáyi and Naiko.

KALLÁDI—A sub-caste of Cheruman.

KALLADI-SIDDHAN—Literally, 'a beggar who beats himself with a stone'. A synonym for Mondi. See Andi.

Kallan (485,619)—A numerous caste found chiefly in the districts of Madura, Trichinopoly and Tanjore. The name literally means 'a thief,' and this caste and the Maravans and Agamudaiyans are responsible for a share of the crime of the southern districts which is out of all proportion to their strength in them. In 1897, the Inspector-General of Prisons reported that nearly 42 per cent. of the convicts in the Madura Jail and 30 per cent. of those in the Palamcottah Jail in Tinnevelly belonged to one or other of these three castes. In Tinnevelly in 1894, 130 cattle-thefts were committed by men of these three castes against 47 by members of others, which is one theft to 1,497 of the population of the three bodies against one to 37,830 of the other castes. The statistics of their criminality in Trichinopoly and Madura were also bad. The Kallans had until recently a regular system of black mail, called Kudikával, under which each village paid certain fees to be exempt from theft. The consequences of being in arrears with their payments quickly followed in the shape of cattle-thefts and "accidental" fires in houses. In Madura, the villagers recently struck against this extortion. The agitation was started by a man of the *Idaiyan or shepherd caste, which naturally suffered greatly by the system*, and continued from 1893 to 1896. The methods of the villagers were determined and complete. They held meetings, at which thousands attended, and took oaths on their ploughs to pay no more black mail to Kallans; they established funds to compensate those who lost their cattle, or whose houses were burnt down, in consequence; they arranged to patrol their villages at night with watchmen of their own; *they provided horns to be sounded to carry the alarm from village to village in case of theft*; and they prescribed a scale of fines to be paid by those who did not turn out in answer to the horns. Some of the Kallans sold their land and left their villages, but others showed fight. Riots and bloodshed followed, but the villagers triumphed.

The Chóla country, or Tanjore, seems to have been the original abode of the Kallans before their *migration to the Pándya kingdom after its conquest by the Chólas about the eleventh century A.D.* But in Tanjore they have been greatly influenced by the numerous Brálmans there, and have taken to shaving their heads and employing Brálmans as priests. At their weddings also, the bridegroom ties the *táli* himself, while elsewhere his sister does it. The customs of the caste in Madura have not been influenced in this way and are consequently more interesting.

In Madura, the Kallans are divided into ten main endogamous sub-divisions, which are territorial in origin. These are (1) Mél-nádu, (2) Sirukudi-nádu, (3) Vellúr-nádu, (4) Mallá-kóttai-nádu, (5) Pákanéri, (6) Kandramánikkam or Kunnan-kóttai-nádu, (7) Kanda-dévi, (8) Puramalai-nádu, (9) Tennilai-nádu and (10) Pálaya-nádu. The termination 'nádu' means a country. These sections are further divided into exogamous sections called *vaguppus*.

Some of these are perhaps worth noting. The Mél-nádu Kallans have three sections called *teru*, or streets, namely, Vadakku-teru (north street), Kilakku-teru (east street) and Térku-teru (south street). The Sirukudi Kallans have *vaguppus* named after the gods specially worshipped by each, such as Andi, Mandai, Aiyanár and Víramágáli. Among the Vellúr-nádu Kallans the names of the sections seem merely fanciful. Some of them are Véngai-puli (cruel-handed tiger), Vekkáli-puli (cruel-legged tiger), Sámi-puli (holy tiger), Sempuli (red tiger), Sammatti-makkal (hammer-men), Tirumán (holy deer), and Sáyumpadai-tángi (supporter of the vanquished army). A section of the Tanjore Kallans names its sections from sundry high-sounding titles *meaning King of the Pallavas, King of Tanjore, Conqueror* of the South, Mighty Ruler and so on. Marriage is governed solely by the *vaguppus* to which the parties belong and is not affected by differences of sect or occupation. A man can claim his paternal aunt's daughter as a wife, and if she is married to anyone else is entitled to get any dowry which the aunt received at her own marriage. The Mél-nádu and Puramalai-nádu Kallans use a necklet made of *horse-hair instead of a táli*. The *Sirukudi-Kallans use a táli* on which, curiously enough, the Musalman badge of a crescent and a star is engraved. The Puramalai-nádu sub-division also follow the Musalman practice of circumcision. None of them have any puróhits for their marriages. Among the Vellúr-nádu Kallans a curious custom is said to be followed in the seventh month of a woman's pregnancy. Patterns are drawn on her back with rice-flour and milk is poured over them, and the husband's sister decorates a grinding-stone in the same way, invokes blessings on the woman, and expresses the hope that she may have a male child as strong as a stone.

Widows may marry again in all the sub-divisions, and their wedding ceremony resembles that of a maid. All Kallans put on sacred ashes, the usual mark of a Saivite, on festive occasions, but they are nevertheless generally Vaishnavites. The dead are usually buried and it is said that at funerals

Kal.-Kam. cheroots are handed round which those present smoke while the ceremony proceeds. Kallans will eat with Maravans but not with Valaiyans. The headman of the Puramalai-nádu section is said to be installed by Idaiyans (herdsmen) from a certain village, but what the connection between the two castes may be is not clear, and considering their respective occupations it is odd that there should be any at all. [C.R., 1871, p. 156; C.R., 1891, para. 335; *Tanjore Man.*, pp. 191, 193–5; *Madura Man.*, Part II, pp. 44–56.]

KALLANGI—A sub-division of Palli. They are Tamil cultivators and agricultural labourers in Chingleput. Their title is Reddi.

KALLAN-MÚPPAN—A sub-caste of the Malabar Kammálans, the members of which are stone-workers.

KALLÁTTAKURUP—A sub-division of Ambalavási, which sings in Bhagavati temples.

KALLAVÉLI (Madura)—Literally, 'the Kallan's fence'. A sub-caste of Palli.

KALLÓYI—A beef-eating sub-tribe of Porojas.

KALLUKKOTTI—Literally, 'a stone mason.' A sub-caste of the Malabar Kammálans which works in stone. Some of them wear the thread.

KÁLUGUNTA—A sub-caste of Kálingi.

Kamma (973,723)
Kápu or Reddi (2,576,418)
Telaga (382,677)
Velama (436,327)

All four of these large castes closely resemble one another in appearance and customs, and seem to have branched off from one and the same Dravidian stock. Originally soldiers by profession, they are now mainly agriculturists and traders, and some of them in the north are Zamindars. The Rázus, who now claim to be Kshatriyas, were probably descended from Kápus, Kammas and Velamas. The Kammas and Kápus of the Madura and Tinnevelly districts seem to have followed the Vijianagar army south and settled in these districts when the Náyak Governors were established there. Their women are less strict in their deportment than those of the same castes further north, the latter of whom are very careful of their reputations and in the case of one section of the Kammas (Illuvellani) are actually *gísha* like Musalmánis.

The Kápus are said to have totemistic septs or gótras. Three of these are Kódi (cock), Mékala (sheep) and the Tangédu shrub (*Cassia auriculata*). [C.R. 1891, paras. 359, 360 and 366; *Nellore Man.*, pp. 207–208; *Kurnool Man.*, p. 138; *North Arcot Man.*, Vol. I, pp. 214–217.]

Kammálan (496,696; M. 1)—The artisan classes of the Tamil country are called Kammálans, while in the Telugu districts they are known by the Telugu equivalent Kamsala, and in the Canarese tracts by the Sanskrit synonym Pánchála. The customs of the community in these different areas resemble one another closely enough to make one note sufficient for all three. In all three regions they are divided into occupational sub-divisions according to whether they work in gold, brass, iron, wood or stone, but a man frequently works in more than one of these materials, and even changes his sub-division, and there is no bar preventing inter-marriage or inter-dining among the different sections. The gold-smiths are called Tattán, Kamsáli and Akkasále in the Tamil, Telugu and Canarese districts, respectively; the brass-smiths, respectively, Kannán, Kanchari, and Kanchugára; the blacksmiths Kollan or Karumán, Kammara and Kammára; the carpenters Tac'chan, Vadrangi and Badagi; and the stone-masons Kal-Tac'chan in the Tamil country and Silpi in the Telugu and Canarese districts.

As a caste (though some sections form exceptions) they deny the priestly superiority of the Bráhmans and the efficacy of their services at religious ceremonies, and employ their own folk as puróhits. In this they resemble the Lingáyats, and consequently the Kammálans, Kamsalas, and Pánchálas, the Lingáyats, and the five essentially Lingáyat castes of the Banajigas, Gáulis, Jangams, Kannadiyans and Sádars do not come within any of the groups in the Subsidiary Table in this chapter,—all of which are based upon the degree to which the various castes employ Bráhmans as puróhits and carry pollution,—and have been placed in a group by themselves at the end of the Table as castes which deny the sacerdotal authority of the Bráhmans.

The Kammálans, indeed, not only deny that the Bráhmans can claim priestly authority over them, but go one better and state that they are superior to Bráhmans in origin, since whereas Bráhmans only claim to be descended from the Rishis, who were mere mortals, they themselves were sprung from the five faces of Viswakarma, a god and the architect of the gods, and so are of divine parentage. They usually call themselves Viswa Bráhmans to emphasise this exalted pedigree. This claim of theirs to rank above all other castes has led to riots and cases in the courts, and was as vehemently asserted as ever at the present census, and, though anything which might tend to revive the bad blood to which it has led is to be deprecated, it seems necessary to shortly set out a few of the obstacles to the recognition of their superiority to the rest of the community which the Kammálans do not appear to have yet surmounted.

They base their claim upon three things—decisions in the courts of justice, some sentences in the Védas, and certain passages from the *Málastambam* and the *Silpa-sástram* (two works on architecture), the *Vajra-súchi* and the *Kapiladwipam* (controversial books on the abolition of caste) and the poems of Vémana, a Telugu Súdra poet. The decisions in the courts, as was to be expected, merely state that Kammálans are to be allowed to perform such rites as they choose without molestation. As to the Védas, it is not only the Kammálans who can quote scripture for their purpose, and these writings were, moreover, compiled long before the present caste system was originated, so that chance sentences in them are of little weight in the controversy. The other books adduced in evidence are not authoritative or sacred works.

There can be no doubt that the Kammálans' claim is of comparatively recent origin. The inscriptions of 1013 A.D., referred to in paragraph 464 of the 1891 Census Report, show that at that time they had to live outside the villages in hamlets of their own like the Paraiyans and other low castes, and a later one since translated (*South Indian Inscriptions*, Vol. III, Part I, page 47) gives an order of one of the Chóla kings that they should be permitted to blow conches and beat drums at their weddings and funerals, to wear sandals and to plaster their houses, and so shows by implication that these luxuries were previously denied them. The stone-working section are spoken of in the inscriptions as Silpáchári, (*áchári* means a teacher or professor, and is a title usually now restricted to Bráhmans), but the stone sculptors had some of them to carve the images of the gods and so earned a certain degree of recognition,

(*cf* Chembótti above), and Silpáchári may only mean a professor of sculpture. At the present day some of the Kammálans bury their dead, which is not an Aryan custom, and other Súdras do not treat them as Bráhmans, neither saluting them with the *namaskáram* as they do Bráhmans, nor accepting food or water from their hands, nor calling them in as puróhits at their religious ceremonies. [C.R. 1871, pp. 150–2; C.R. 1891, paras. 461–465; *Madura Man.*, Part II, p. 70; *Tanjore Man.*, pp. 186–9; *North Arcot Man.*, Vol. I, p. 226; *Mysore C.R.* 1891, p. 245; Buchanan's *Mysore, etc.*, Vol. I, pp. 175, 476; *Indian Antiquary* for 1879, p. 217; *Vizagapatam Man.*, p. 66.]

Kammálan (Malayálam)—104,040. The Kammálans of Malabar are also artisans like those referred to immediately above, but they take a lower position than the Kammálans and Kamsalas of the other coast or the Pánchálas of the Canarese country. They do not claim to be Bráhmans or wear the sacred thread and they accept the position of a polluting caste, not being allowed into the temples nor into Bráhman houses. The highest sub-division is Ásári, the men of which are carpenters and wear the thread at certain ceremonies connected with house-building. The Tattáns (goldsmiths), Kollans (blacksmiths) and Músáris (brass-smiths) intermarry. In places the caste practises fraternal polyandry.

Kammara (M. 1)—A blacksmith sub-caste of the Telugu Kamsalas.

Kammiyan—A synonym for Kammálan.

Kámpo—An Oriyá form of Kápu.

Kamsala (271,583)—See Kammálan.

Kamunchia (105)—Oriyá cultivators.

Kanakkan—A sub-caste of Cheruman.

Kanakkan (56,991)—A Tamil accountant caste, known also as Karnam. [C.R. 1891, para. 448; *North Arcot Man.*, Vol. I, p. 207.]

Kanchugára—A sub-division of Pánchála the members of which are workers in brass and bell-metal. See Kammálan.

Kandahári (47)—A Musalman territorial name meaning a person from Kandahar.

Kandégára—A sub-caste of Halépaik.

Kangara—Literally, 'a servant'; a synonym for Paidi.

Kani-rázu—A synonym for Bhatrázu.

Kanisan (15,263)—A Malayálam caste of astrologers and herbalists. [C.R. 1891, para. 450; *Malabar Man.*, Vol. I, pp. 139–142.]

Kániyan (531)—A primitive forest-tribe. See Mahi-Arasan and Paliyan.

Kannadiyan (20,975)—A Canarese caste of shepherds and cattle breeders, who are probably a civilized section of the Kurumbas. In the Mysore State, whence they are immigrants, they are known as Gaulis. At their weddings five married women are selected who are required to bathe as each of the more important of the marriage ceremonies is performed, and are alone allowed to cook for, or to touch, the happy couple. Weddings last eight days during which time the bride and bridegroom must not sit on anything but woollen blankets. A widow may marry again, but may only wed a widower, and such weddings generally take place at night. Most of the caste are Lingáyats and employ Jangams as priests. They bury their dead in a sitting posture with the face towards the south. They are said to be strict vegetarians. Their titles are Ravut and Appa. [C.R. 1891, para. 383; *North Arcot Man.*, Vol. I, p. 225.]

Kannáji Bhat—Same as Bhatrázu.

Kannán—A sub-caste of Kammálan, the members of which do braziers' work.

Kanouj (45)—Territorial.

Kápili (20)—Territorial. A Tamil form of Káfir.

Káppiliyan (39,608; M. 20)—A Canarese cultivating caste found in Madura. See Anappan.

Kápu (2,576,448)—The great cultivating caste of the Telugu country. See Kamma.

Karaiturai-Vellála—Literally, 'the lords of the shore Vellálas.' A name assumed by the Karaiyáns of Tanjore. See Vellála.

Karaiyán (16,296)—A Tamil fishing caste. Compare Pattanavan and Sembadavan.

Kárakura-Panikkan—A sub-caste of Ambalavási, the men of which sing and dance in the temples of certain of the minor deities.

Kárálan—A synonym for Vellálan in Malabar; also a name for Malayális; clubbed with Vellála or Malayáli. [C.R. 1891, para. 539.]

Karamala—A sub-caste of Kamsala. These are blacksmiths, but do not wear the sacred thread like other Kamsalas.

Karimpálan (3,586)—A hunting and cultivating forest tribe in Malabar. [C.R. 1891, para. 421.]

Karnabattu (11,279)—A Telugu weaving caste found chiefly in Gódávari. *Karna* means an ear in Sanskrit, and the caste says it is descended from nine giants whom Siva produced from his ears to slay the demons who were harassing a king who was one of his worshippers. Early marriage is practised and widow marriage is strictly forbidden. They do not wear the sacred thread but abstain from eating meat. Most of them are Saivites and employ Bráhmans as puróhits for all ceremonies except funerals. They bury their dead in a sitting posture. They have no titles.

Karnam (35,218)—The writer caste of the Oriyas in Ganjám. [C.R. 1891, para. 449.]

Kartákkal—Literally, 'Governors'; a name returned by Balijas claiming to be descendants of the Náyak kings of Madura and Tanjore.

Káruchikala (Kistna)—A small class of Telugu beggars; clubbed with Dásari.

Karumán—A sub-caste of Kammálan. It does blacksmiths' work.

Karumpurattán (11,560)—The term Karumpurattán is said to be a corruption of *Karu-Aruttár*, which means 'the annihilators,' and to have been given to the caste because they are the descendants of a garrison of Chóla Vellálas who treacherously allowed an enemy to enter the Tanjore fort and annihilate the Rájá and his family. Winslow, however, says that *Karumpuram* is a palmyra tree, and Karumpurattán may thus mean a palmyra-man, that is, a toddy-drawer. In the enumeration schedules the name was often written Karumpuran (feminine Karumpurae'chi). If this etymology is correct, this caste must originally have been Shánáns or Íluvans. It is said to have come from the village of Tiruvadamarudúr in Tanjore and settled in the north-eastern part of Madura. The caste has

Kar.-Kod. seven sub-castes called after the seven *nádus* or villages in Madura in which it originally settled. In its ceremonies, etc., it closely follows the Hamagans. Its title is Pillai.

KARUVÁN—A corrupt form of Karumán.

KASÁYI (886)—Literally, 'butcher'; a Musalman occupational term.

KASUVA or KÁSUBA (Nilgiris)—A sub-tribe of the Irulas.

KÁTAKÁPARI—Literally, 'forest dwellers'; a class of Telugu beggars. Clubbed with Yerukala.

Katasan (1,811)—A small caste of basket-makers and lime-burners in the Tinnevelly district. It has at least two endogamous sub-divisions, namely, Pattamkatti and Níttarasan. Widows are allowed to remarry. The dead are buried. The social position of the caste is above that of the Véttuvans and they consider themselves polluted if they eat food prepared by a Shánán, but they are not allowed to enter Hindu temples, they worship devils, and they have separate washermen and barbers of their own, all of which are signs of inferiority. Their title is Pattamkatti, and Kottan is also used.

KATCHI (H. 7, M. 13)—A territorial name meaning a person from Cutch.

Katike (1,451)—A small caste of Maráthi butchers.

KÁTIPÁPA—A class of Telugu beggars who beg only from Gollas: probably a sub-caste of Jógi.

KATÓRAUTO—A sub-caste of Odiya the members of which claim to be Kshatriyas.

KÁTTAVARÁYA-VAMSAM—A synonym for Vannán.

Káttu-Mahráti (1,794)—A tribe of Maráthi bird-catchers, pig-breeders and beggars. They are also called Jangal Játi and Kuruvikárans (bird men).

Káttu-Náyakkan (2,486)—A Malabar hill-tribe found chiefly in the Wynaad taluk.

KÁVALI—Literally, 'watchers'; these are generally Lingáyat Bóyas in the Telugu districts and were therefore clubbed with Bóya.

Kavandan (9,051)—A title of Konga Vellálas, Kurumbans, Anappans, etc.

KAVARAI—A Tamil synonym for Balija; probably a corrupt form of Gavara.

Kávutiyan (5,673)—A Malayálam caste of barbers who shave Tíyans and are puróhits to them. The name is also sometimes generically applied to the barbers of other castes, but in such cases the name of the caste is prefixed to it, for example, Tac'cha-Kávudi, etc.

Káyasth (741)—A Bengal writer caste. [Risley's *Castes and Tribes of Bengal*, Vol. I, p. 438.]

Kéla (138)—A small caste of Oriyá jugglers and mountebanks. Their women are often prostitutes.

Kelasi (7,712)—A Canarese barber caste. [*South Canara Man.*, Vol. I, p. 171.]

Kevuto (30,396)—An Oriyá fishing caste. [C.R. 1891, para. 515.]

KHÁN (8)—A title used by the Pathán tribe of Musalmans.

KHANDRA—Same as Kondra.

Khárvi (4,123; M. 2)—Maráthi-speaking fishermen found in South Canara. [*South Canara Man.*, Vol. I, p. 168.]

KHÁSA—Male domestic servants of the Telugu zamindars; clubbed with Telaga.

Khatri (1,227; M. 2)—A small caste of silk-weavers allied to the Patnúlkárans. [*Mysore C.R.* 1891, p. 247; Rice's *Mysore Gazetteer*, p. 335.]

Khilji (1)—A Musalman tribe.

KHODÁLO—Same as Bávuri.

Khódura (4,417)—Manufacturers of the brass and bell-metal bangles and rings ordinarily worn by the lower class Odiyas. Their headman is called *Nahálo Sáhu* and under him there are deputies called *Dhoyi Nahálo* and *Béhara*. There is a fourth functionary styled *Aghopotina* whose peculiar duty is said to be to join in the first meal taken by those who have been excommunicated and subsequently re-admitted into the caste by the caste panchávat. A quaint custom exists by which honorific titles like Sónápati, Mahápátro, Subuddhi, etc., are sold by the panchávat to any man of the caste who covets them, and the proceeds sent to Púri and Pratábpur for the benefit of the temples there. It is said that the original home of the caste was Orissa and that it came to Ganjám with Purushóttama Déva, the Mahárája of Púri. In its general customs it resembles the Badhóyis.

Khoira (952)—A low caste of Oriyá cultivators.

Khója (11)—A Musalman tribe of traders from Bombay. [*Journ. Anthr. Inst., Bombay*, Vol. II, 1873, pp. 402–407.]

Khond, Kóndu (316,568)—A hill tribe in Ganjám and Vizagapatam. Much has been written about them, but from reports received it seems clear that observers have in some cases been too ready to attribute to the whole of the tribe customs which are in reality only locally observed. A people which is split up, as they are, by hill and jungle into communities which cannot easily communicate with one another naturally develops a considerable diversity in its ways. I have, however, no sufficient materials for any account of them which could pretend to be complete. [C.R. 1871, p. 209; C.R. 1881, Vol. III, pp. 68–70; C.R. 1891, para. 399; *Ganjám Man.*, pp. 65–87; *Vizagapatam Man.*, pp. 87–98; Macpherson's *Report on the Khonds*; Dalton's *Ethnology of Bengal*; *Madras Journal of Science and Literature*, Vol. VI, pp. 37–46, Vol. VII, pp. 136–7; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, pp. 467–8.]

KHONDÁITO—A sub-caste of Odiya or Oriya. Oriyá Zamindars get wives from this sub-division, but the men of it cannot marry into the Zamindars' families themselves. They wear the sacred thread and are writers by profession.

KHONDUVÁLO—Probably the same as Khodálo; clubbed with Bávuri.

Kichagára (33)—Canarese basket-makers and beggars.

KIDÁRAN—A synonym for Tólkollan.

Killekyáta (337)—A small caste of Canarese beggars allied to the Jógis or Helavas.

KÍRAIKKÁRAN—*Kírai* is a kind of vegetable, and the word is an occupational name meaning 'vegetable-man.' Kíraikkárans are usually Agamudaiyans in Coimbatore, where the name was returned, and so were clubbed with Agamudaiyan.

Kodagu (84)—The vernacular form of Coorg, a tribe peculiar to the province of that name. [Richter's *Castes and Tribes of Coorg*, pp. 19–50; *Journal of the Asiatic Society of Bengal* Vol. LXX, Part III, No. 2, 1901.]

KÓDARE (3)—Unrecognizable.

KODIKKÁR—Literally, 'betel-vine men'; an occupational term. The persons who gave it as their caste returned their parent-tongue as Tamil and their title as Náyakkan and were therefore clubbed with Pallis.

KÓDU—A vernacular form of Khond.

KOHÓRO—Same as Kahar.

KOIBARTO—A sub-caste of Kevuto. [See Kaibarta in Risley's *Tribes and Castes of Bengal*, Vol. I, p. 375.]

KÓILADIYÁN—A sub-caste of Balija.

KÓKI (Anantapur)—They are cultivators, and the name seems to be a mistake for Kápu.

KOKKUNDIA (Ganjám Agency)—An Oriyá caste of hill cultivators; same as Kukkundi.

KOLABANSO—A sub-caste of Odiya.

KÓLÁRI—Same as Kólayán.

KOLÁRO—A sub-caste of Sondi. See Kalári.

Koláta (976)—An Oriyá caste found in Ganjám. Probably a sub-caste of Gaudo (*q.v.*).

Kólayán (16,889)—The word is derived from Golla and Áyan, both meaning 'a cowherd.' The caste is found chiefly in the Kasaragod taluk of South Canara and in the northern part of Malabar. In South Malabar it is called Úráli. Its traditional occupation is herding cows and it claims the privilege of supplying milk and ghee to certain Hindu temples, but at present most of its members are masons. It has two endogamous sections, Áyan or Kól-Áyan and Máriyan or Erumán, (see Erumán above). The caste observes the *táli-kattu* and *sambandham* ceremonies like the Náyars, and Náyar men may marry its women, but the offspring of such unions cannot claim the same privileges in the temples as pure-bred Kólayáns. At the same time the Elayads and Mússads, who will serve as priests to Náyars, will not do so for all Kólayáns and some of the caste have their own puróhits who are called Poduváns. Yet they will not eat with the Márayán temple servant caste. They follow the Marumakkattáyam law.

Kóli (1,607)—A Bombay caste of fishermen and boatmen in South Canara. Also a low class of Bengal weavers found in Ganjám.

Kóliyan (4,826)—A weaver caste the members of which were originally Paraiyans, but now do not eat or intermarry with that caste. See Paraiyan.

KOLLAN—A sub-division of Kammálan.

KOMÁRO—A sub-caste of Badhóyi which does blacksmiths' work.

Kómati (428,188)—Telugu-speaking traders found in every district in the Presidency, and also in the Central Provinces and Bombay. In the Telugu districts, where people are easy-going in such matters, they seem to be treated as Vaisyas, and they are shown as such in the Subsidiary Table in this Chapter, but in the Tamil districts their claim to rank as twice-born is questioned. Three points which show them to be of Dravidian origin are their adherence to the custom of obliging a boy to marry his maternal uncle's daughter, however unattractive she may be (a practice which is condemned by Manu); their use of the Puránic, or lower, ritual (instead of the Védic rites) in their ceremonies; and the fact that none of the 102 gótras into which the caste is divided are the gótras of the twice-born, while some, at any rate, seem to be totemistic, as they are the names of trees and plants and the members of each gótra abstain from touching or using the plant or tree after which their gótra is called. The names of six of these *gótras or kulas* (clans) and of the totem belonging to each are given below:—

Gótra.	*Totem.*	*Gótra.*	*Totem.*
Anapa-kula ..	Anapa Anumalu (*Lablab vulgaris*).	Pue'cha-kula ..	Pue'chakáya (*Citrullus colocynthis*).
Chintya-kula ..	Chinta (*Tamarindus Indica*).	Usira-kula ..	Usirika (*Emblica officinalis*).
Pippala-kula ..	Gajapippalu (*Piper longum*).	Tulasi-kula ..	Tulsi (*Ocymum sanctum*).

The Kómatis do not, of course, admit that these are totems, and explain the reverence paid to them in sundry other ways. The caste is divided into two main endogamous sub-divisions, the Gavara and Kálinga Kómatis. A section of the Gavaras living in the Kistna, Nellore and Kurnool districts are called Végina or Venginád Kómatis, Venginád being a former name for part of the Kistna district. The Gavaras derive their name from the following story. A Kómati of Penukonda in Gódávari district had a beautiful daughter called Vasavamma. Vishnuvardhana, a king of the Eastern Chálukya dynasty (eleventh century A.D.), heard of her beauty and wanted to marry her. The Kómatis would not allow this, so the king began to persecute them to make them change their minds. To do away with the bone of contention (herself) the girl committed suicide by throwing herself upon a burning pyre. The headmen of 102 families, who are the ancestors of the present 102 gótras, sacrificed themselves with her. She was afterwards deified as Kannikamma or Kanyaká Paraméswari, and identified with Mátangi or Gauri, who is the same as Párvati, the wife of Siva. The Gavaras still worship Kannikamma as their patron deity and state that their name is derived from Gauri, who is identical with her. The Kálingas are said to be called after the kingdom of that name which formerly comprised the present Ganjám, Vizagapatam and Gódávari districts. The Gavaras are strict vegetarians while the Kálingas are not so particular, but in other respects their customs closely resemble one another and are modelled on those of the Bráhmans. Besides these two main endogamous sub-divisions there is a third smaller section, also endogamous, called the "Traivarnikas" or "third-caste-men," who follow the details of the Bráhmanical customs more scrupulously than the others and for this reason keep apart from the rest of the caste.

Some of the Kómatis have written in to protest against two statements made in paragraph 455 of the 1891 Census Report, namely, (1) that the word Kómati is usually supposed to bear the uncomplimentary meaning of 'fox-minded,' and (2) that at their weddings Kómatis present betel-leaf and nut to the beef-eating chuckler caste of the Mádigas. What the real derivation of the word Kómati may

Kom.-Kyd. be is a question which has led to much ingenious speculation and cannot be said to be yet settled. All that the 1891 report said was that 'fox-minded' was one of the 'usual etymologies'. Whether it is philologically correct or merely the outcome of the natural unpopularity of a money-lending caste is another matter. The statement about the presentation of the betel-leaf and nut seems to be accurate, though no doubt the custom is not universal. It rests on the authority of Sir Walter Elliott (*Transactions of the London Ethnological Society* for 1869), and Major Mackenzie (*Indian Antiquary*, Vol. VIII, p. 36), and in a footnote on p. 55 of *The Original Inhabitants of Bharata Varsha or India* Dr. Oppert states that he has in his possession documents which confirm the story. It is said that now-a-days the presentation is sometimes veiled by the Kómati concerned sending his shoes to be mended by the Mádiga a few days before the wedding, deferring payment till the wedding-day, and then handing the Mádiga the leaf and nut with the amount of his bill. [C.R. 1871, p. 143; C.R. 1891, para. 455; *North Arcot Man.*, Vol. I, pp. 205–206.]

Kommula—A begging sub-caste of Mádiga.

Konda Dora (88,715)—A caste of hill cultivators found chiefly in Vizagapatam. It seems to be a section of the Khonds which has largely taken to speaking Telugu, has adopted some of the Telugu customs, and is in the transitional stage between Animism and Hinduism. They call themselves Hindus and worship the Pándavas and a goddess called Talupulamma. Unusual items in their wedding ceremonies are that the bridegroom is bathed in saffron water and that the *tâli* is handed him by an old man. Divorcées and widows may re-marry. They burn their dead and perform funeral rites on the ninth or twelfth day. They drink alcohol and eat pork, mutton, etc., and will dine with Kápus. They call themselves Doras. [C.R. 1871, p. 224; C.R. 1891, para. 400.]

Kondalar (Chingleput)—A sub-caste of Vellála.

Kondali—Cultivators and agricultural labourers in North Arcot; clubbed with Kápu.

Kondi—Herdsmen and cultivators akin to Erumáns who are usually treated as a sub-caste of Náyar. The Náyars may marry their women but will not eat with the caste.

Kondra, Khandra, Kondora (5,796)—A fisherman caste of Ganjám. Divorcées and widows may marry again. Gósáyis are their priests. They drink alcohol and eat meat, fish and fowls. Their title is Móliko.

Kóne, Kónán—A title of the Idaiyans in Madura and Tinnevelly.

Kongan (139)—A territorial term meaning a native of the Kongu country, that is, Salem and Coimbatore.

Konkani (1,822)—A territorial or linguistic term, meaning a dweller in the Konkan country (Canara) or a person speaking the Konkani dialect of Maráthi.

Konsari (1,728)—Oriyá bell-metal workers.

Kórála (South Canara)—A sub-caste of Holeya.

Koraga (5,169)—A wild tribe of basket-makers and labourers chiefly found in Mudbidri and in Puttúr in the Uppinangadi taluk of South Canara. [Buchanan's *Mysore, etc.*, Vol. II, pp. 271, 272; C.R. 1871, pp. 313–345; *South Canara Man.*, Vol. I, pp. 176–178; *Journ. Anthrop. Inst.*, Vol. IV, 1875, pp. 369–376.]

Koravan, Korama, Korcha—See Kuravan.

Korono—Same as Karnam.

Korti (Ganjám)—Literally, 'a wood-cutter.' A sub-caste of Badhóyi.

Kósangi—A synonym for Mádiga.

Kóshti (55)—A Central Provinces caste of weavers.

Kóta (1,267)—A small tribe of artisans and drummers on the Nilgiri Hills. [Brooks' *Prim. Tribes*, pp. 40–47; *Nilgiri Man.*, Vol. I, pp. 203–207; *Madras Journal of Science and Lit.*, Vol. VIII, pp. 106–107; *Indian Antiquary* for 1873, p. 32; *Madras Museum Bulletin* No. 4, pp. 185–206.]

Kótagára—Canarese bricklayers in Bellary. Probably the same as Kótégára.

Kótári (1,495)—Domestic servants. They claim to be an independent caste, though some regard them as a sub-caste of Bant. [*South Canara Man.*, Vol. I, p. 180.]

Kótégára, Kótáyava (6,981)—Canarese cultivators and shop-keepers. [C.R. 1891, para. 354; *South Canara Man.*, Vol. I, p. 163.]

Kottan—An occupational name, meaning a bricklayer. Returned by some Pallis in Coimbatore district, and clubbed with Palli.

Kottiya (12,333)—Oriyá cultivators found mainly in Vizagapatam Agency. [C.R. 1891, para. 411.]

Kottón—Literally, 'a brass-smith'; a sub-division of the Malabar Kammálans.

Kotwár (3)—A Central Provinces caste of village watchmen.

Kóya (5)—An occupational term meaning priests to Máppillas; clubbed with Máppilla.

Kóyi (63,062)—A cultivating hill tribe in Gódávari. [C.R. 1891, para. 406; *Gódávari Man.*, pp. 88–91; C.R. 1871, p. 227; *Indian Antiquary* for 1876, p. 357, for 1879, pp. 33, 219–221; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, p. 464.]

Kshatriya (80,311)—The second, or ruling and military, caste of the four castes of Manu. Parasuráma is said to have slain all the Kshatriyas seven times over, but 80,000 persons have returned themselves as such in this Presidency alone. Strictly speaking there are very few persons in the Presidency who have any real title to the name and it has been returned mainly by the Pallis or Vanniyas of Vizagapatam, Gódávari and Chingleput, (who say they are 'Agnikula Kshatriyas'), by the Shánáns of Tinnevelly and by some Mahrátis in South Canara. In Tinnevelly Kammas and Balijas have also returned the name. The figures are thus useless for any purpose.

Kshaurávava, Kshaurika—A synonym for Kelasi.

Kuagar (9)—Unrecognizable.

Kúdaikatti-Vanniyan—Literally, 'the basket-making Vanniyan.' A name returned by some of the Kuravas.

Kudakan (2)—Territorial, meaning a native of Coorg.

Kudáldéshikára—A sub-caste of Kájápuri.

Kudiya (5,038)—A Canarese forest tribe in South Canara. [C.R. 1891, para. 418; *South Canara Man.*, Vol. I, p. 175.]

KÚDLUKÁRA—A sub-caste of Rájápuri; Konkaní-speaking confectioners, who follow the Bráhmanical customs.

Kudubi (10,350)—A Maráthi-speaking forest tribe. [*South Canara Man.*, Vol. I, p. 178.]

KUDULUKKÁRAN (Madura and Tinnevelly)—A sub-caste of Tottiyan.

Kudumo (19,703)—The Kudumos or Kurumos are an Oriyá caste of cultivators found mainly in Ganjám. Some of them wear the sacred thread and follow Chaitanya, and Oriyá Bráhmans will accept drinking-water at their hands. They will eat in Bráhmans' houses and will accept drinking-water from Gaudos, Bhondáris and Rávulos. Their title is Podháno.

KUKASO—A sub-caste of Lohára.

Kukkundi (40)—Oriyá cultivators and fishermen.

KULÁLAN—A synonym for Kusavan.

KULAPPAN—Telugu-speaking Kummaras in Malabar.

KULUMBI (3)—Unrecognizable.

Kuluvan (483)—A small caste of Telugu beggars and pig-breeders akin to the Kuravas and Jógis; found only in the Tinnevelly district.

KUMÁRA-KSHATRI—A synonym for Maháráti.

Kumbára (35,416)—Canarese potters. [C.R. 1891, para. 503; Buchanan's *Mysore, etc.*, Vol. I, pp. 191, 312; *Mysore C.R.*, 1891, p. 249; *South Canara Man.*, Vol. I, p. 168.]

Kumbháro (12,991)—Oriyá potters. [C.R. 1891, para. 503.]

Kummara (120,260)—Telugu potters. [C.R. 1891, para. 503; *North Arcot Man.*, Vol. I, p. 231.]

KUMPANI—Returned by some Kurubas of Anantapur district.

KÚNAPALLI—Apparently a synonym for Samayamuvádu; a class of field-labourers and beggars who beg only from Sáles; clubbed with Dásari.

Kunbi (66)—A Bombay cultivating caste.

KUNIGIRI (Anantapur)—A synonym for Kurni.

Kunnavan (3,316)—A cultivating hill tribe in Madura. [C.R. 1891, para. 365; *Madura Man.* Part II, pp. 34, 35.]

KÚRÁKULA—Literally, 'vegetable-clan'. Oriyá and Telugu cultivators in Ganjám and Vizagapatam; clubbed with Kápu.

Kuravan, KORAVAN, KORAMA, KORCHA (100,315)—The Kuravas are a gipsy tribe found all over the Tamil country but chiefly in Kurnool, Salem, Coimbatore and South Arcot. Kuravas have usually been treated as being the same as the Yerukalas. Both castes are wandering gipsies, both live by basket-making and fortune-telling, both speak a corrupt Tamil, and both may have sprung from one original stock. (It is noteworthy in this connection that the Yerukalas are said to call one another 'Kurru' or 'Kura.') But their names are not used as interchangeable in the districts where each is found, and there seem to be real differences between the two bodies. They do not intermarry or eat together; the Kuravas are said to tie a piece of thread soaked in turmeric water round the bride's neck at weddings, while the Yerukalas use a necklace of black beads; the Kuravas worship Subrahmanya, the son of Siva, while the Yerukalas worship Vishnu in the form of Venkatéswara and his wife Lakshmi; the Kuravas treat the gentler sex in a very casual manner, mortgaging or selling their wives without compunction, but the Yerukalas are particular about the reputation of their womenkind, and consider it a serious matter if any of them return home without an escort after sunset. The statistics of this year accordingly show Yerukalas separately from Kuravas. The reports from the various districts, however, give such discrepant accounts of both castes that the matter is clearly in need of further enquiry.

The Kuravas wander about the country from village to village, living in small bamboo huts, which they carry with them, and subsisting by fortune-telling, tattooing, ear-boring, pig-breeding and petty theft. They have a kind of thieves' slang known only to themselves. There is no love lost between them and the ordinary villagers, who have invented many sayings to their discredit. Thus *Kura-kenju* is 'to cringe like a Kurava,' and *Kurapásingu* is 'to cheat like a Kurava,' and the proverb *Kuravar nyáyam kudi násam*, or "Kuravans' justice is the ruin of the family" refers to the endless nature of their quarrels, the decisions upon which will often occupy the headmen for weeks together. Originally, however, they seem to have occupied a higher position in the general estimation. The old Tamil books speak of them as fortune-tellers to kings and queens and as priests to Subrahmanya, the god of hills, whose wife Valli-Ammai is said to have belonged to the caste. Now-a-days they mainly worship the village goddesses, and it is these that the Kurava women invoke when they are telling fortunes. They use a winnowing-fan and grains of rice in doing this, and prophesy good or evil according to the number of grains found on the fan.

Marriages are both infant and adult, but the wife is apparently regarded as of small account and in a recent case in the Madras High Court a husband stated that he had sold one of his three wives for Rs. 21. The marriage ceremony merely consists in tying a thread soaked in turmeric round the woman's neck, feasting the relations and paying the bride-price. Among the Kongu sub-division, this latter can be paid by instalments in the following way: a Kurava can marry his sister's daughter and when he gives his sister in marriage he expects her to produce a bride for him. His sister's husband accordingly pays Rs. 7½ out of the Rs 60 of which the bride-price consists at the wedding itself, and Rs. 2½ more each year until the woman bears a daughter. Divorce can be obtained by either party on payment of Rs. 10–8–0 to the other. The Uppu Kuravas are said to bury their dead under one of their huts which they afterwards desert. On the third day after the interment toddy and pork are offered to the spirit of the deceased. They will eat pretty nearly anything, and are fond of strong drink. They are reported to practice the *couvade* (*Madras Museum Bulletin*, Vol. IV, No. 2), the husband taking medicine when the wife is confined. [C.R. 1891, para. 537; *Madura Man.*, Part II, p. 69; *Bellary Man.*, p. 84; *North Arcot Man.*, Vol. I, p. 247.]

KURÉSHI (3)—A territorial name returned by Musalmans, Kuréshi being a village in Arabia. Also one of the sub-divisions of the Naváyat tribe.

Kur.-Lin.

Kuric'chan (9,642)—Malabar shikáris. [C.R. 1891, para. 541.]

KURIKKAN—A sub-caste of Tíyan.

KÚRMÁPU—A sub-caste of Bógam, so called from the fact that its members were originally dancing-girls attached to the temple of Sri Kúrmam, a place of pilgrimage in Vizagapatam. See Dási.

Kurni (15,325)—A corruption of Kurivanni from *Kuri*, sheep and *Vanni*, wool, the caste having originally been weavers of wool. They now weave cotton and silk and also cultivate. They are also known as Jádaru and Nésóvándlu. They have two main sub-divisions, Hiré (big) and Chikka (small). The Hirés are all Lingáyats and are said to have 66 totemistic septs or gótras. Some of them are *arishina* (saffron), *hon* (gold), *jérige* (cummin), *kadalai* (Bengal-gram, *Cicer arietinum*), *menasu* (pepper), *mullu* (thorn), *sampige* (a flowering tree, *Michelia champaca*), *yemme* (buffalo), etc. They employ Jangams as priests and also men of their own caste who are called Chittikáras. They will mess with the non-Lingáyat section and with Lingáyats of other castes. They do not eat meat, or smoke, or drink alcohol, but the Chikkas do all three. Marriage before puberty is the rule in the caste. Divorces are permitted. Widows may marry again, but have to first spend two nights alone at two different temples. Their wedding ceremonies are carried out by widows only, and the woman is not afterwards allowed to take a part in religious or family observances.

Kuruba (206,286) } These two have always been treated as the same caste. Mr. Thurston,
Kurumban (154,959) } (*Madras Museum Bulletin*, Vol. II, No. 1), thinks they are distinct. I have no new information which will clearly decide the matter, but the fact seems to be that Kurumban is the Tamil form of the Telugu or Canarese Kuruba, and that the two terms are applied to the same caste according to the language in which it is referred to. There was no confusion in the abstraction offices between the two names and it will be seen that Kuruba is returned where Canarese and Telugu are spoken and Kurumban where the vernacular is Tamil.

There are two sharply defined bodies of Kurumbans,—those who live on the Nilgiri plateau, speak the Kurumba dialect and are wild jungle-men, and those who live on the plains, speak Canarese and are civilized. The former have been described by Breeks and others and in the *Nilgiri Man.* There is an excellent account of the latter in the *North Arcot Man.*, Vol. I, p. 220 *et seq.*, in which among other things a list of totemistic septs existing among them is given. [C.R. 1891, para. 496; Buchanan's *Mysore, etc.*, Vol. I, pp. 274, 379–381; Breeks' *Primitive Tribes*, pp. 48–66. *Nilgiri Man.*, Vol. I, pp. 208–213; *Madras Journal of Science and Lit.*, Vol. VIII, p. 107; *Indian Antiquary for* 1873, p. 32; *Madura Man.*, Part II, pp. 64, 65; *Madras Museum Bulletin*, Vol. II, No. 1, pp. 38–43; *Mysore C.R.* 1891, pp. 226–228, 248; *South Canara Man.*, Vol. I, p. 164.]

Kuruman (10,092)—A Malabar synonym for Kurumban. [C.R. 1891, para. 422.]

Kurumban (154,959)—See Kuruba or Kurumban.

KURUMO—Same as Kudumo.

KURUPPU—Literally, 'a teacher'; a synonym for Kávutíyan. Also a title of Máyars and other castes. Also a sub-division of Tíyans the members of which are usually masons.

KURUVIKÁRAN—Literally, 'a bird-man'; Maráthi-speaking bird-catchers and beggars, known also as Jangal Játi and Kátta-Mahráti.

KÚSA—A sub-caste of Holeya in the Udipi and Coondapoor taluks which speaks Canarese.

Kusavan (139,355; M. 5)—Tamil potters. [C.R. 1891, para. 502; *North Arcot Man.*, Vol. I, p. 231.]

Kúttádi (8,536)—An occupational name meaning a rope dancer. Usually either Dommaras, Paraiyas, or Kuravas.

Labbai (406,793)—A Musalman caste of partly Tamil origin, the members of which are traders and betel-vine growers. They seem to be distinct from the Marakkáyars, as they do not intermarry with them and their Tamil contains a much smaller admixture of Arabic than that used by the Marakkáyars. But in what the exact distinction consists is a matter which remains to be cleared up. [C.R. 1891, para. 456; *Tanjore Man.*, pp. 153–155; *Madura Man.*, Part II, p. 86; *North Arcot Man.*, Vol. I, p. 206.]

LADÁF—Same as Dúdékula.

LÁLIGONDA—A sub-sect of Lingáyats consisting of Canarese-speaking Káptas or Vakkaligas.

Lambádi (44,439; M. 176)—These people are also known as Lambánis, Banjáris, Sugális, Tándas or Gorés, and are a class of traders and cattle-breeders found largely in the Deccan Districts, in parts of which they have settled down as agriculturists. The accounts of the ways of the caste which have been given by different authorities are contradictory, perhaps owing to local variations, and require to be cleared up and reconciled. Two curious points in connection with the marriage ceremonies of the caste may be noticed. The women are said to weep and cry aloud at weddings, which may perhaps be a relic of marriage by capture, and the bride and bridegroom are stated to pour milk down some snake's hole and offer the snake cocoanuts, flowers and so on. Bráhmans are sometimes engaged to celebrate weddings, and failing a Bráhman, a youth of the tribe will put on the thread and perform the ceremony. [C.R. 1891, para. 463; *Nellore Man.*, p. 162; *Cuddapah Man.*, p. 36; *Indian Antiquary* for 1879, p. 219; *Mysore C.R.* 1891, pp. 228–230; *North Arcot Man.*, Vol. I, pp. 241–5.]

LAMPATA—A sub-caste of Sáni.

LANDA—Literally, 'a troublesome fellow'; a synonym for Mondi. See Ándi.

LANGÁRI—An incorrect form of Rangári.

LANKÉKÁRA—A sub-caste of Mahráti.

LATTIKAR (Salem)—A sub-caste of Vakkaliga.

LINGA-BALIJA—A Lingáyat sub-caste of Balija. [*North Arcot Man.*, Vol. I, p. 203.]

Lingáyat (138,518)—A sect of Hindu reformers who deny the sacerdotal authority of the Bráhmans and affect to reject all caste distinctions. The reasons for the position assigned them in the Subsidiary Table in this Chapter are explained under Kammálan above. The strength of the community has varied in a remarkable manner from census to census but this is due, not to any violent changes in the actual numbers of its adherents, but to the different degrees of success which have attended the attempts made to get them to enter themselves by their caste names (for in spite of their

principles castes do exist among them) rather than merely as 'Lingáyat', which is strictly speaking a sectarian term and not the name of a caste. The standard authority upon them is Mr. C. P. Brown's article in the *Madras Journal of Literature and Science*, Vol. XI, p. 148, but Mr. R. C. C. Carr, I.C.S., has a monograph regarding them in the press. See also *Mysore C.R.* 1891, pp. 238–240; C.R. 1891, para. 439; C.R. 1871, p. 159; *North Arcot Man.*, Vol. I, p. 199. Liy.-Mal.

Liyári—A sub-caste of Chuditya.

Lódhi (11)—A Central Provinces caste of cultivators.

Lódi (3)—These seem strictly to be a sub-tribe of Patháns, but as the matter is not clear they have been shown as a main tribe.

Lohána (197)—A Bombay caste of traders.

Lohára (4,690)—An Oriyá-speaking caste of iron-workers.

Lolia—Same as Noliya.

Lombo-Lanjia—A sub-tribe of Savara. See Arisi.

Loniya (70)—A Bengal caste of earth-workers and salt-workers.

Loriya (184)—Hill cultivators in Vizagapatam Agency.

Luti (2)—Unrecognizable.

Mádámbi—A sub-caste of the Malabar Íluvans.

Mádári—A Tamil name for Chakkiliyan.

Madavan—A sub-caste of Náyar.

Maddi—A sub-caste of Bestha in the Deccan districts; said to be so called because they dye cotton with the bark of the 'Maddi' tree (*Morinda citrifolia*).

Mádiga (755,316)—Telugu leather-workers. [C.R. 1891, para. 532; Buchanan's *Mysore, etc.*, Vol. I, p. 175; *Mysore C.R.* 1891, pp. 254, 255; *North Arcot Man.*, Vol. I, p. 239.]

Madiválá—Same as Agasa. In South Canara they speak Tulu and are devil-worshippers. [*South Canara Man.*, Vol. I, p. 170.]

Mágura (388)—A small caste of Oriyá leaf-plate makers and shikáris.

Mahánandia—A sub-caste of Páno.

Mahanti (7,168)—A caste akin to the Koronos or Karnams. The name is sometimes taken by persons excommunicated from other castes.

Mahar (31)—A Bengal caste of leather-workers.

Maharana—A title of the Oriyá Badhóyis.

Mahráti (81,563; M. 4)—A Maráthi-speaking caste of cultivators. A linguistic term rather than the name of a distinct caste. [C.R. 1891, para. 346; *Tanjore Man.*, pp. 172–176; *North Arcot Man.*, Vol. I, p. 209; *South Canara Man.*, Vol. I, p. 163.]

Maila—A sub-caste of Holéya.

Mailári—Also called Bála-Jangams. A class of beggars who beg only from Kómatis: A sub-caste of Balija. See Ándi.

Maináttu (6)—Unrecognizable.

Majji—A title given to the head peons of Bissóyis in the Máliahs. Clubbed with Khond.

Majjulu (11,215)—These are cultivators in Vizagapatam and shikáris and fishermen in Ganjám. They have two endogamous divisions, the Majjulus and the Rácha Majjulus, the members of the latter of which wear the sacred thread and will not eat with the former. In their customs they closely resemble the Kápus, of which caste they are perhaps a sub-division. For their ceremonies they employ Oriyá Bráhmans and Telugu Nambis. Widow marriage is allowed. They burn their dead and are said to perform sráddhas. They worship all the village gods and goddesses, and they eat meat. They have no titles.

Mála (1,405,027)—Agricultural labourers and cotton weavers. In the Kistna district they have their own dancing-girls called Mála Bógams, their own barbers known as Bainédis, their own priests styled Mála Dásaris and their own beggars, termed Pambalas and Mástigas. They will not eat meals prepared by Kamsalas, Médaras, Muchchis or Mádigas, and will not even use the same wells as the Mádigas, whom they despise for eating carrion though they eat beef themselves. [C.R. 1891, para. 391; *North Arcot Man.*, Vol. I, p. 234.]

Malai-Arasan (350)—A hill tribe reported to be the same as Paliyan. [Mateer's *Native Life in Travancore*, pp. 63–71.]

Malaimán (55,640)—A Tamil cultivating caste. [C.R. 1891, para. 358.]

Malakkáran, Mala Návakkan—Same as Malayáli.

Malasar (4,206)—A forest tribe found mainly in Coimbatore and living by hill cultivation and day labour. They are good at game-tracking and very handy with their axes with the help of which they will construct a bamboo house for the wandering sportsman in a few hours. They reside in hamlets known as "*Pathis*", each of which has a headman, called 'Vendari', who exercises the usual authority with the assistance of a *panchâyat*. One of the punishments inflicted by *panchâyats* is to make the culprit carry a heavy load of sand for some distance and then stand with it on his head and beg for forgiveness. They worship Káli and Máriamman, the small-pox goddess, but their special deity is Manakadátta to whom they sacrifice fowls and sheep in the month of Másí. A man of the tribe acts as priest on these occasions, and keeps the heads of the offerings as his perquisite. An unusual item in their wedding ceremonies is the tying of an iron ring to the bridegroom's wrist. They will eat and drink almost anything except vermin and cobras. The Kádans regard themselves as superior to the Malasars. [Buchanan's *Mysore, etc.*, Vol. II, p. 76; *Coimbatore Man.*, Vol. I, p. 410.]

Malava (4,611)—A Canarese cultivating caste. [*South Canara Man.*, Vol. I, p. 162.]

Malay (1)—Territorial.

Malayáli (45,945)—Cultivators on the Javádi and Shevaroy hills (also called **Kárálans**), who are apparently merely ordinary Tamils who have taken to living on the hills, and so have developed some few local customs peculiar to themselves, but are not ethnically distinct. In Salem some 40,000 Malayális returned themselves this year as Vellálas, which accounts for the large apparent decline in the combined strength of Malayáli and Kárálan within the last decade. [*Madras*

Mal.-Mar. *Museum Bulletin*, Vol. IV, No. 1, pp. 62–3; Vol. II, No. 3, pp. 152—169; *North Arcot Man.*, Vol. I, pp. 211–14.]

Malayan (6,507)—A cultivating hill tribe in Malabar. [C.R. 1891, para. 423; Buchanan's *Mysore, etc.*, Vol. II, p. 252.] Also a synonym for Malayálam Pánans.

Máldívi (22. Tanjore)—Territorial, meaning a native of the Maldive Islands.

Mala Bhóvi—Same as Malava.

Málé, Málléra—A sub-caste of Stánika. [*Mysore C.R.* 1891, p. 242.]

Malé-Kudubi—Same as Kudubi.

Maléyava (239)—A Canarese-speaking caste of beggars. See Ándi.

Máli (17,716)—An Oriyá caste of vegetable growers and sellers and cultivators. Also a caste belonging to Bengal and Orissa, the people of which are garland makers and temple-servants. (See also Rávulo.) The statistics confuse the two. The temple-servant caste wear the sacred thread and employ Bráhmans as priests. Their dead are burnt. Girls are married usually before puberty. Divorce by either party is allowed, but widow marriage is forbidden. They eat flesh, but do not drink alcohol. [C.R. 1891, para. 447; C.R. 1871, p. 225; *Risley's Tribes and Castes of Bengal*, Vol. II. pp. 60–63.]

Malkhání (3. Bellary)—A Musalman titular name.

Malla, Mulla—A synonym for Námdév or Rangári.

Mallára—A sub-caste of Heggade.

Málumi (138)—A Musalman tribe in the Laccadive Islands.

Mancha (91)—A Musalman tribe in the Laccadive Islands.

Mandula—Literally, 'a medicine-man.' It was taken as a sub-caste of Jógi on the strength of entries in the 1891 caste index, but later enquiries show it to be a sub-division of Gósáyi. Its members go about from village to village selling medicine.

Mándvi (6. South Canara)—Unrecognizable.

Mangala (164,425; M. 4.)—The Telugu barber caste. [C.R. 1891, para. 467; *North Arcot Man.*, Vol. I, p. 237.]

Manilok (28)—Unrecognizable.

Maniyagáran—A synonym for, and title of, the Pariváms; also means the headman of a village.

Maniyáni—A title of the Kólayáns.

Mannádi—A title of the Múttáns of Malabar and the Kunnavans of Madura.

Mannán (31,644)—Also called Vannán. A low class of Malabar washermen who wash only for the polluting castes and for the higher castes when they are under pollution following births, deaths, etc. It is believed by the higher castes that such pollution can only be removed by wearing cloths washed by Mannáns, though at other times these cause pollution to them. The washing is generally done by the women and the men are exorcists, devil-dancers and physicians, even to the higher castes. Their women are midwives like those of the Veiakkattalavan and Vólan castes. This caste should not be confused with the Maunán hill tribe of Travancore.

Mannélu—A synonym for Konda Dora.

Man-Udaiyán—A synonym for Kusavan.

Máppilla (912,920)—A tribe of Malayálam-speaking Musalmans in Malabar the people of which are either of partly Hindu parentage or are converts to Islám. [C.R. 1891, para. 461; Buchanan's *Mysore, etc.*, Vol. II, pp. 102–103, 190, 200; C.R. 1871, pp. 172–174; Pharoah's *Gazetteer*, pp. 512–7; *South Canara Man.*, Vol. I, pp. 180–1; *Madras Christian College Magazine* for July 1896; *Madras Review* for August 1896 and May 1897; Mr. F. Fawcett in the *Asiatic Quarterly* for October 1897 and the *Indian Antiquary* of November 1901. For accounts of Máppilla outbreaks see the *Malabar Man.*, Vol. I, pp. 557–598 and Government Orders in the Judicial Department Nos. 1267, dated 24th May 1894, 2186, dated 8th September 1894, 1567, dated 30th September 1896 and 819, dated 25th May 1898.]

Marakkádu—A sub-caste of the Telugu Pallis.

Marankalan—A synonym for Mogér.

Marakkán—A sub-caste of Mukkuvan.

Marakkáyar (4,651)—A Tamil-speaking Musalman tribe of mixed Hindu and Musalman origin the people of which are usually traders. They seem to be distinct from the Labbais (*q.v.*) in several respects, but the statistics of the two have apparently been confused as the numbers of the Marakkáyars are smaller than they should be. [C.R. 1891, para. 456.]

Márán—Same as Márayán.

Maravan (338,703; M. 1)—These people have frequently been described. They are mainly found in Madura and Tinnevelly and though they are usually cultivators they are some of them the most expert cattle-lifters in the Presidency. In Madura they have a particularly ingenious method of removing cattle. The actual thief steals the bullocks at night and drives them at a gallop for half a dozen miles, hands them over to a confederate and then returns and establishes an *alibi*. The confederate takes them on another stage and does the same. A third and a fourth man keep them moving all that night. The next day they are hidden and rested, and thereafter they are driven by easier stages to the hills north of Madura where their horns are cut and their brands altered to prevent them from being recognised. They are then often sold at the great Chittrai cattle fair in Madura town. For figures of the Maravans' criminality see under Kallan. In some papers read in G.O., No. 535, Judicial, dated 29th March 1899, it was shown that though according to the 1891 Census the Maravans formed only 10 per cent. of the population of the district of Tinnevelly, yet they had committed 70 per cent. of the dacoities which had occurred in that district in the previous five years. They have recently figured prominently in the Anti-Shánár riots in the same district. [*Madras Journal of Science and Literature*, Vol. IV, pp. 359–360; *Madura Man.*, Part II, pp. 38–42; C.R. 1871, p. 156; C.R. 1891, para. 336.]

Márayán (8,071)—Temple-servants and drummers in Malabar. Like many of the Malabar castes, they must have come from the east coast as their name frequently occurs in the Tanjore inscriptions of 1013 A.D. They followed then the same occupation as that by which they live to-day and

appear to have held a tolerably high social position. In parts of North Malabar they are called Oc'chan (*q.v.*). [C.R. 1891, para. 470.]

MARMASIN (2)—Unrecognizable.

Márvári (1,000; M. 1)—A territorial name, meaning a native of Márwár.

MASTHÁN (54; Madura)—A Musalman title, meaning a saint.

MÁSTIGA—Telugu beggars who beg from Málas and Mádigas. Clubbed with Mála. See Ándi.

MÁTIKA—Same as Mádiga.

Mattia (6,956)—In Vizagapatam, these are hill cultivators from the Central Provinces who are stated in one account to be a sub-division of the Gonds. Some of them wear the sacred thread because the privilege was conferred upon their families by former Rájás of Malkanagiri, where they reside. They are said to eat with Rónas, drink with Porojas, but smoke only with their own people. In Ganjám, on the other hand, they are apparently earth-workers and labourers. [C.R. 1871, p. 227.]

MAULA (11)—A Musalman occupational term, meaning a priest (Maulvi).

MÁVARAYAN, MÁVILIYAN—A sub-division of Vettuvan.

Mávilán (2,148)—A small tribe of shikáris and herbalists. They follow Makkattáyam and speak corrupt Tulu. [C.R. 1891, para. 424.]

MAYAN—A synonym for Kammálan.

MÁYIKKAN—A Malabar word for the Telugu Mádigas.

Médara (20,662)—Cane-splitters and mat-makers in the Telugu districts. They are called Védakkárans in Tamil. In Ganjám the members of a section of the Telugu Médaras speak Oriyá and call themselves Oriyá Médaras. Their customs differ from district to district. In one they will employ Bráhman puróhits and prohibit widow remarriage, while in the next they will do neither and will even eat rats and vermin. The better classes among them are taking to calling themselves Balijas and affixing the title of 'Chetti' to their names. [*North Arcot Man.*, Vol. I, p. 246.]

MEHTAR (4)—A Central Provinces caste of scavengers.

Mélachchéri (634)—A Musalman tribe in the Laccadives. [C.R. 1891, para. 461.]

MÉLADAVA—A sub-caste of Pátramóla.

Mélakkáran (10,727)—Literally, 'music man'. Musicians and dancing masters. See Dási.

Mellikalu. MALLEKALU (76)—Hill cultivators in Pedakota village of Viravalli taluk of the Vizagapatam Agency, who are reported to constitute a caste by themselves. They pollute by touch, have their own priests, and eat pork but not beef.

Mémon (325)—A Musalman trading tribe from the Bombay side.

MÉNON—Literally, 'a superior man'. A title of the Náyars.

Meria, MERAKÁYA (25)—Descendants of persons who were reserved for the Meriah sacrifices but were rescued by Government officers.

MÉSTA—A sub-caste of Cháródi which speaks Konkani.

Milikhán (149)—A Musalman tribe in the Laccadives.

MÓDIKÁR—A class of Telugu beggars. Probably a corrupt form of Mondikkár or Mondi.

Mogér (33,627)—Fishermen in South Canara. [C.R. 1891, para. 517; Buchanan's *Mysore, etc.*, Vol. II, pp. 217–218; *South Canara Man.*, Vol. I, p. 168.]

Moghal (17,436)—Musalmans who claim to be descended from Persians or immigrants from Persia.

Molli (4,206)—A Canarese caste of temple servants descended from dancing-women. See Dási. [*South Canara Man.*, p. 155; Buchanan's *Mysore, etc.*, Vol. II, pp. 247–249.]

MOJA (1)—Unrecognizable.

MÓLIDÉVAR—A title of the Kallans.

MONDALO—An Oriyá title given by Zamindars to the headmen of villages. Clubbed with Odiya.

Mondi (1,190; M. 20)—A class of Tamil beggars. See Ándi.

Muc'chi, MUC'CHALA, MUNJALA (5,804)—A Maráthi caste of painters and leather workers.

MUDALI—A title used chiefly by Vellálas, Kaikólans and Játápus. Clubbed with one or other of these three castes in accordance with the nature of the other entries in the schedules.

MÚDAMANE—A sub-division of Bant.

MUDIYA OR MURIYA—A sub-division of Chuditiya.

Mudugar, MUDUVAR (1,754)—Hill cultivators in Coimbatore, Madura and Malabar. [*Coimbatore Man.*, Vol. I, p. 409.]

MÚKA—A synonym for Konda Dora.

MUKAYAN, MUKÁRI—A sub-division of Mukkuvan.

Mukkuvan (19,290)—A Malabar fishing caste. [C.R. 1891, para. 518; Buchanan's *Mysore, etc.*, Vol. II, p. 175; *South Canara Man.*, Vol. I, p. 169.]

Múli (3,425)—Blacksmiths in Ganjám and stone-cutters in Vizagapatam.

MÚLTÁNI (5)—Territorial, meaning a person from Múltán.

MÚLYA—Hill cultivators in Vizagapatam Agency who eat beef; clubbed with Poroja. Also a sub-caste of the Canarese Kumbáras.

MUNDÁLA—A sub-caste of Holeya.

MUNDAPÓTHA—Oriyá beggars. Taken as a sub-caste of Odiya.

Muni (1,326)—Oriyá servants in the temples of the village goddesses. See Rávulo.

MUNNÚTTÁN—Literally, 'men of the three hundred'; a sub-caste of the Malayálam Párvans.

Múppan (9,216)—A Tamil title used by the Sudarmáns and Valuiyans in Tanjore, by the Sáles in Madura and Tinnevelly, by the Shánáns in Coimbatore, by the Sénaikkudaiyáns in Tinnevelly, and to a less degree by several other castes.

Muriya, MUDIYA (460)—Grain-parchers and cultivators, allied to Liyáris.

MUSALIAR (51; Madura)—An occupational term meaning a Musalman priest.

Musalman (7,410)—A vague term forbidden by the instructions to enumerators but returned nevertheless.

MÚSÁRI—A sub-caste of the Malabar Kammálans, which does brass-work.

MÚSARLU—Telugu brass-smiths. A sub-caste of Kamsala.

Mus.-Nav.

Mússad (479)—There are three classes of Mússads known as Úril-Parisha, Máttad and Kávil. The members of the first rank above Elayads and are allowed to eat with Bráhmans. Those of the second are a kind of Ambalavásis or temple-servants and their duty is to carry the temple idols during processions. The third section does low-class *pújas* in which meat and liquor are used and the other two will not eat food prepared by them.

MUSUT (2)—Unrecognizable. The schedules showed them to be money-lenders from Sindh.

Mutrácha (176,060; M. 7)— A Telugu cultivating and shikári caste closely allied to the Bóyas. The Telugu Ékaris and Pálayakkárams are supposed to be sub-divisions of this caste. Some of the Mutráchas who live in the Tamil districts are incorrectly called Muttiriyans and confused with the Tamil caste of that name. See Muttiriyan. [C.R. 1891, para. 534; *North Arcot Man.*, Vol. I, p. 218.]

Múttán (8,868)—A trading caste in Malabar. The better educated members of it have begun to claim a higher social status than that usually accorded them. Formerly they claimed to be Náyars, but recently they have gone further and in the census schedules some of them returned themselves as Vaisyas, and added the Vaisya title "Gupta" to their names. They do not, however, wear the sacred thread or perform any Védic rites, and Náyars consider themselves polluted by their touch. [C.R. 1891, para. 462.]

Muttiriyan (65,717)—In Trichinopoly these are sometimes wrongly called Mutráchas, which is strictly a Telugu-speaking caste. They are cultivators and village watchmen. They have been shown separately from Ambalakáran, but seem to be the same caste. See Ambalakáran.

Muvvári (2,614)—A North Malabar caste of domestic servants under the Embrántiri Bráhmans. Their customs resemble those of the Náyars, but the Elayads and the Márayáns will not serve them.

MYÁSA—A sub-caste of Bóya.

NÁDÁN—A title of the Shánáns.

NÁDAVA—A sub-caste of Bant. [*South Canara Man.*, Vol. I, p. 157.]

NÁGABONSO—Literally, 'the serpent clan'; a sub-caste of Odiya.

NÁGALIKA—A sub-sect of Lingáyat.

NÁGAPÁSATTÁR (Trichinopoly and Pudukkóttai)—A Tamil form of Nágavásulu.

Nagarálu (15,191)—'Nagarálu' means the dwellers in a 'Nagaram' or city, and apparently this caste was originally a section of the Kúpus which took to town life and separated itself off from the parent stock. They say their original occupation was medicine, and a number of them are still physicians and druggists, though the greater part are agriculturists. Divorced women may not remarry. They employ Bráhman priests and perform sráddhas. They eat mutton and fowls but not beef. Their titles are Pátrudu and Acháryulu. [C.R. 1891, para. 373.]

NAGARTA, NAGARAITÁR OR NAGARAKULAM.—A sub-caste of Chetti.

NAGÁST—Same as Nágavásulu.

NÁGA-SRÉNI—A Canarese synonym for the Pátraméla or dancing-girl caste.

Nágavásulu (24,446)—Most of them are cultivators, but some of the women are prostitutes by profession. (see Dási) and outsiders are consequently admitted to the caste. Their title is Naidu. [C.R. 1891, para. 375.]

NAIK—See Náyakkan.

NAKHÁSU—A sub-caste of Muc'chi.

NAKKALA (Nellore)—A sub-caste of Káttu-Mahráti.

Nalakéyava, NALIKE (1,194)—South Canara mat-makers and devil-dancers, connected with the Pánáras. [*South Canara Man.*, Vol. I, p. 178.]

NAMÁNI—A corrupt form of Lambáni or Lambádi.

NAMBI—Literally, 'a nobleman'; temple-servants. A sub-caste of Ambalavási, of Sátáni, and of the Vaishnavas among Tamil and Telugu Bráhmans.

NAMBIÁR—A title of Náyars. Also a sub-division of Sámantan.

NAMBIDI—A synonym for Elayad. Also a sub-caste of Náyar.

NAMBIYASSAN—A sub-caste of Ambalavási.

NAMBÚDRI—Malayálam Bráhmans. See Bráhman.

NÁMDÉV—A synonym for Rangári.

NATRAMILUDAIYÁN—A fanciful way of pronouncing Nattamán-Udaiyán. The word means 'the repository of chaste Tamil'. Returned by some Nattamáns in the Coimbatore district.

Nattamán (151,276)—The Nattamáns say they originally settled in South Arcot and then spread to Tanjore and Trichinopoly and finally to Madura, and this theory is supported by the fact that they have 15 exogamous sub-divisions called *káris*, or fields, which are all named after villages in the first three of these districts. A man has a right to marry the daughter of his father's sister, and if she is given to another man the father's sister has to return to her father or brother the dowry which she received at the time of her marriage and this is given to the man who had the claim upon the girl. The same custom occurs among the Kuravans and the Kallans. The eldest son in each family has to be named after the god of the village which gives its name to the *káni* or sept to which the family belongs and the child is usually taken back to that village to be named. Marriage is infant or adult. Widow marriage is forbidden. Bráhmans are employed for ceremonies, but these are not received on terms of equality by other Bráhmans. Both cremation and burial are practised. Vellálas will eat with Nattamáns. The caste title is Udaiyán. [C.R. 1891, para. 358; *Madura Man.*, Part II, p. 59.]

Náttán (11,985)—A vague term meaning 'people of the country' reported by some to be a main caste, and by others to be a sub-caste of Vellála. Nearly all of those who returned the name came from Salem and were cultivators, but some of them entered themselves as possessing the title of Sórvai, which usually denotes an Agamudaiyan. Also a sub-caste of Sembadavan.

NÁTTUSÁMBÁN—Literally, 'a village Paraiyan'. Clubbed with Paraiyan.

NATTUVAN—An occupational term, meaning a dancing-master, which is applied to males of the dancing-girl castes who teach dancing. Clubbed with Dási.

Naváyat (2,042)—A Musalman tribe which appears to have originally settled at Bhatkal in North Canara and is known on the west coast as Bhatkáli. The derivation of the name is much disputed.

There are five sub-divisions of the tribe, namely, Kuréshi, Mehkeri, Chída, Gheas and Mohágir. It takes a high place among Musalmans and does not intermarry with other tribes. Nav.-Odd.

NÁVIDAN—A synonym for Ambattan.

NÁVUTIYAN—A synonym for Velakkattalavan.

Náyádi (535)—Beggars and collectors of forest produce in Malabar. [Buchanan's *Mysore, etc.*, Vol. II, p. 96; Pharoah's *Gazetteer*, pp. 521, 522; *Madra Museum Bulletin*, Vol. III, No. 3; Vol. IV, No. 1, pp. 66-78].

NÁYAKKAN—A title used by Pallis, Balijas and many other Telugu castes; clubbed according to the nature of the other entries in the schedules.

NÁYAKULU—A title used by Bóyas.

NÁYAMÁR—Same as Náyar.

NÁYANIKULAM—A synonym for Bóya.

Náyar (410,383)—This was originally a military caste, but the term Náyar is now so generally adopted by persons of all sorts of professions and so loosely used that it is often scarcely more than a title. The caste is fully described in the works noted below:—C.R. 1891, para. 348; *Malabar Man.*, Vol. I., pp. 131-139; Buchanan's *Mysore, etc.*, Vol. II, pp. 93-96, 165; Pharoah's *Gazetteer*, pp. 508-512; *Calcutta Review* for 1899; *Madras Museum Bulletin*, Vol. III, No. 3.

NAYINÁR—A title used by Pallis and Jains.

NÁYUDU—A title used by Balijas and other Telugu castes.

NEDUNGÁDI—A sub-caste of Sámantan. [C.R. 1891, para. 350.]

Nekkára (600)—Washermen and devil-dancers in South Canara.

Nésa (900)—An occupational term, meaning 'weaver,' applied to several weaving castes but more especially to Kurnis.

NETTIKÓTALA—A small class of beggars who beg only from Kómatis; taken as a sub-caste of Dásari. See Andi.

Neyyala (10,793)—A Telugu fishing caste found chiefly in Ganjám and Vizagapatam. The word 'Neyyala' means 'beaten rice', and the women of the caste still follow the occupation of rice-beating. The men of the caste fish in tanks and rivers. They resemble other Súdra castes in their social and religious customs. Bráhmans officiate at weddings. Widows and divorcées may marry again. At marriages they wear the thread. They cremate their dead and perform annual ceremonies for them on the Pongal day. They drink alcohol, and eat meat, fowls, fish and rats. They have no general name or title.

NÍTUSKÁRA—Konkaní-speaking traders; clubbed with Konkani.

NITYULU, NITYADÁSU—Literally 'immortal.' A class of Mála beggars.

Nodha (160)—A small caste of Oriyá hill cultivators and earth-workers.

Nókkan (5,167; M. 1)—The word means 'he who looks.' The men of the caste were formerly rope-dancers, and some of those in Tanjore still live on a free grant of 18 vélis of land which were given to their ancestors for their skill on the tight-rope by a Chóla king in former days. At present they are mainly traders, cultivators and bricklayers. Some of them officiate at funerals as conch-blowers and so on, but these are despised by the others and are not allowed to eat with them. They employ Bráhmans at marriages and Pandárams at funerals. Their patron deity is Draupadi. Widow marriage is not allowed. They eat meat and drink alcohol. As a rule they bury the dead and perform sráddhas. Some of them are Lingáyats. Their titles are Pillai and Nókkan, and some call themselves Mólaya Dóvan, a title which is also used by Kallans.

NOLABONSO—A sub-caste of Odiya.

Noliya (2,660)—Weavers and fishermen in Ganjám.

NOMÁTA—A sub-caste of Málas in Ganjám.

NONABA—A sub-caste of Vakkaliga.

NORIYA—A sub-caste of Gond.

Nulayan (96)—A small caste of Malayálam fishermen and boatmen.

NÚRANKURUP—Lime burners (*núru*, lime). A title of the Malabar Paravans.

NÚRBÁSH—A synonym for Dúdékula.

Óc'chan (4,105)—Temple musicians and drummers in some of the southern districts. The name is perhaps a corrupt form of Uvac'chan, a class of temple servants mentioned in the inscriptions of Rájarája (1013 A.D.) whose exact functions have not been ascertained. Some are priests in Kali temples, but unmarried men may not do such *pója*. The caste has four sub-divisions, viz., (1) Márayán (which occurs as Márávan in the inscription referred to above), (2) Pándi Óc'chan, (3) Kaadappan and (4) Periya Óc'chan. This last sub-division, which is also called Pallavaráyan, always wears the thread, but the other three put it on only on ceremonial occasions. In their social and religious customs they follow generally the Vellálas and other high class Súdras, but their priests are only Gurukkal Bráhmans. Their titles are Kamban and Vallabaraiyan. [C.R. 1891, para. 440.]

ÓDAN—Literally, 'worker at tiles.' A sub-caste of Náyar, the members of which are tile-makers and tile-turners.

Odde (498,388)—Telugu tank-diggers and earth-workers found all over the Presidency and in other parts of India as well. They have several endogamous sub-divisions, of which the largest are Nátapuram (village men) and Bidáru (wanderers). The former have settled down while the latter are labourers without any settled abodes, and as usual in such cases the customs of the two differ considerably. The village Oddes, for example, sometimes employ Bráhmans as priests, while the wandering section contents itself with the services of its own elders. Some use a *táli* at weddings, others a necklace of black beads, while yet others use neither. In fact, their customs differ according to their social position and according to the districts in which they live, and it is difficult to give any which are of universal application. Notices of the caste will be found in the following:—C.R. 1891, para. 536; *Nellore Man.*, p. 166; Buchanan's *Mysore, etc.*, Vol. I, pp. 216-217; C.R. 1871, p. 157; *Madura Man.*, Part II, p. 88; *Mysore C.R.* 1891, p. 256; *North Arcot Man.*, Vol. I, p. 215.

ODDERÁZULU—Same as Odde.

Odi.-Pan.

Odiya, ORIYA or URIYA (96,318)—This is one of the vaguest terms in the whole of Table XIII. The Odiyas are a race by themselves split up into many castes. 'Odiya' also often means merely a man who speaks Oriyá. The term is, however, so constantly returned by itself without qualification that Odiya has perforce figured in the Tables of all the censuses as a caste. The Odiyas of the hills differ, however, from the Odiyas of the plains, the Odiyas of Ganjám from those of Vizagapatam and the customs of one *mattah* from those of the next. Partial accounts of some of the customs of portions of the Oriyá country have been obtained, but it seems to be no use to print them without further comparative particulars. Local knowledge and local enquiry are needed to clear up the confusion and fog which at present surrounds the matter. [C.R. 1891, para. 376.]

ODIYA-TÓTI.—Literally, 'Oriyá scavenger'. A Tamil synonym for Haddis employed as scavengers in municipalities in the Tamil country.

ÓJALA, ÓJHA—Beggars in the Deccan districts. Clubbed with Dásari.

Ójali, ÓDULU, ÓZULU (8,238)—Also called Mettu-Kamsali. Telugu blacksmiths in the Vizagapatam Agency. They eat beef but are somewhat superior to the Paidis and Málas in social position.

OKKILIYAN—A Tamil form of the Canarese Vakkaliga (*q.v.*).

Omáito, OMANÁITO (10,679)—An Oriyá cultivating caste.

ONDIPPULI (Salem)—Telugu-speaking cultivators and cattle-breeders; clubbed with Tottiyan.

OPPANAKKÁRAN—Telugu-speaking traders and agriculturists; a sub-caste of Balija.

ORIGEBATTUDU—A sub-caste of Perikes who beg only from that caste.

ORIYA—See Odiya.

PADAIYÁCHI—A title of the Pallis. [*Madura Man.*, Part II, p. 57.]

PADÁRTI—A sub-caste of Dévadiga.

PADIGA-RÁJU—Same as Bhatrázu.

PADIYÁRA (14)—Unrecognizable.

PAGADAIYAR (South Arcot)—A synonym for Chakkiliyan.

PAGATI-VÉSHAM—A class of Telugu beggars who put on disguises (*vésham*) while begging Clubbed with Dásari. See Ándi.

Paidi (49,015)—An Oriyá caste of agricultural labourers and weavers. [C.R. 1891, para. 397.]

PAIK, PAIKÁLI—An occupational term meaning 'a peon'; also used as a title by the Odiyas of the Ganjám and Vizagapatam Agencies.

PAIKO—A synonym for Róna.

PAILMÁN OR PAILWÁN (6)—An occupational term, meaning 'a wrestler,' used by all classes following this occupation, whether they are Hindus or Musalmans. The Hindus among them are usually Gollas or Jettis and in their cases the entry has been clubbed with these castes.

PAINDA—Same as Paidi.

PÁKI—A sub-caste of Relli.

PÁLAVÁDU—A sub-caste of Bóya.

PÁLAYAKKÁRAN, POLIGÁR—A sub-caste of Mutrácha. [C.R. 1891, para. 340; *North Arcot Man.*, Vol. I, p. 218.]

PÁLI—Oriyá-speaking cultivators in the Kóráput taluk of the Vizagapatam Agency, who are reported to be a sub-caste of Khonds.

PALINJI—A Tamil form of Balija.

Paliyan (705)—Found on the Palni hills and the adjoining hills in Tinnevelly. In the latter they are also known as Kániyans. They are said to speak a mixture of Tamil and Malayálam. They are miserable, nomadic, jungle-folk, who live upon forest honey, roots and hill millet and have no settled habitations. They are half-clothed and the women sometimes go about clad only in leaves, and they are reported to sometimes live in huts built on trees. The belief is that they are powerful in witchcraft and that tigers and other wild beasts dare not touch them. They seem to be worthy of a visit from the Ethnographic Survey. [*Madura Man.*, Part II, pp. 65-66.]

PALLAIKÁR—Same as Poligár or Pálayakkáran.

Pallan (825,395; M. 48)—Agricultural labourers found in all the southern districts but chiefly in Madura and Tinnevelly. [C.R. 1891, para. 387; *Tanjore Man.*, p. 204; *Madura Man.*, Part II, pp. 57-58.]

Palli, VANNIYAN (2,554,316)—This caste has been referred to in the body of this Chapter as being one of those which are claiming for themselves a position higher than that which Hindu society is inclined to accord them. Their ancestors were undoubtedly socially superior to themselves, but they do not content themselves with stating this but in places are taking to wearing the sacred thread of the twice-born and claim to be Kshatriyas. They have published pamphlets to prove their descent from that caste, and they returned themselves in thousands, especially in Gódávari, as Agnikula Kshatriyas or Vannikula Kshatriyas, meaning 'Kshatriyas of the fire race.' They have a wide-spread organization, engineered from Madras, and in Gódávari riots have already occurred between them and the Kápus, who do not admit their pretensions.

In the Telugu districts a section of the caste lives by fishing and carpentry, though ordinarily the community is agriculturist. These do not intermarry with the others. They are said to worship at the Mira Sáhib mosque at Nágúr, in the Negapatam taluk of Tanjore, at which many Hindus make offerings. [C.R. 1871, pp. 157-158; C.R. 1891, paras. 386, 513; Buchanan's *Mysore, etc.*, Vol. I, pp. 182, 479; *Coimbatore Man.*, Vol. I, p. 61; *North Arcot Man.*, Vol. I, pp. 233, 237.]

PALLIC'CHÁN—A sub-caste of Náyar, the hereditary occupation of which is palanquin-bearing.

Pambaikkáran (1,209)—An occupational term, meaning one who plays the drum (*pambai*). They are usually either Paraiyans or Sembadavans.

PAMBALA—Telugu beggars who beg from Málas and Mádigas. Clubbed with Mála. See Ándi.

PÁMULA—A sub-caste of Jógi, and in some districts of Oddo.

Pánán (Tamil) 3,517—Also called Méstris. Tailors among Tamils in Madura and Tinnevelly. They employ Brálmans and Vellálas as puróhits. Though barbers and washermen will not eat food prepared by them, they are allowed to enter Hindu temples.

Pánan (Malayálam) 13,424—Exorcists and devil-dancers. The men also make umbrellas, and the women act as midwives. In parts they are called Malayans and they may be descendants of that hill tribe who have settled in the plains. [C.R. 1891, para. 546; *Malabar Man.*, Vol. I, p. 116.]

Pánára (384)—A small caste of Canarese basket-makers and devil-dancers, connected with the Nalakóyavas. [*South Canara Man.*, Vol. I, p. 179.]

Panasa (599)—Telugu-speaking beggars. See Ándi.

Pancháchára—A sub-sect of Lingáyat.

Pánchála (47,506)—The Kammálans of the Canarese districts. See Kammálan.

Panchamsále—A sub-sect of Lingáyat.

Pandáram (52,991)—A caste of Tamil priests and beggars. See Ándi.

Pándavakulam—Meaning 'of the caste of the Pándava kings.' A title returned by some of the Játápus and Konda Doras.

Pandito (1,225)—An Oriyá caste of astrologers and physicians. They wear the sacred thread and accept drinking water only from Bráhmans and Gaudos. Infant marriage is practised and widow marriage is prohibited.

Pándu (Trichinopoly)—A Tamil synonym for Kápu or Reddi.

Pándyan—Tamil traders in Madura and Tinnevelly. Taken as equivalent to Shánán, since Nádán was entered as their title. It is also a title of the Shánáns.

Pangadikára—A sub-caste of Billava.

Panikkan (30,406; M. 2)—A Tamil caste found chiefly in Madura and Tinnevelly. The word means a teacher, but the caste are weavers, agriculturists and traders. They employ Bráhmans as priests but these are apparently not received on terms of equality by other Bráhmans. The Panikkans now frequently call themselves "Illam Vellálas" and change their title in deeds and official papers from Panikkan to Pillai. They are also taking to wearing the sacred thread and giving up eating meat. The caste is divided into three *vagais* or endogamous clans, namely Mitál, Pattanam and Malayam and each of these again has five partly exogamous septs or *illams* (families), namely, Múttillam, Tóranattillam, Pallikkillam, Manjanáttillam and Sóliya-illam. It is said that the Mitál and Pattanam sections will eat together though they do not intermarry, but that the Malayam section can neither dine with nor marry into the other two. They are reported to have an elaborate system of caste government, under which eleven villages form a *gadistalam* (or stage) and send representatives to its council to settle caste matters, and eleven *gadistalams* form a *nádu* (or country) and send representatives to a chief council which decides questions which are beyond the competence of the *gadistalams*.

Panikkar—A synonym for Kanisan; also a title of some of the Náyars.

Panisavan (13,729)—A caste which performs certain duties at the funerals of Súdras, such as carrying round the news of the death and blowing conches at the ceremony. [C.R. 1891, para. 545; *North Arcot Man.*, Vol. I, p. 244.]

Paniyan (29,245)—A Malayálam caste of agricultural labourers. [C.R. 1891, para. 394; Buchanan's *Mysore, etc.*, Vol. II, p. 154; *Madras Museum Bulletin*, Vol. II, No. I, pp. 18—30.]

Panji—A sub-caste of Bant.

Panjukotti—A Tamil synonym for Dúdókula.

Pannaiyan—A title of the Alavans.

Páno (61,200)—An extensive caste of hill weavers found chiefly in the Ganjám Agency. The Khond synonym for this word is Domboloko, which helps to confirm the connection pointed out in the 1891 Census Report between this caste and the Dombos of Vizagapatam. They speak Khond and Oriyá. Generally the only marriage ceremony is a feast to the relations, but in some places the little fingers of the bride and bridegroom have to be formally joined to make the ceremony binding. Their chief goddess is said to be one Takurani to whom they offer turmeric, rice and a fowl once a year in April, and two goats at harvest time. The turmeric and rice are arranged in the form of a figure of eight and the blood of the fowl poured into one of the circles of the figure. In some villages when a child is born the pújári is asked whether his grandfather or great grandfather has been re-born in him and if the pújári answers in the affirmative pigs are sacrificed to the ancestors. [C.R. 1891, para. 487; C.R. 1881, Vol. III, pp 68–70.]

Pantakulam (Trichinopoly)—Same as Reddi or Kápu.

Pantia—Same as Pentiya. These are Oriyá betel-leaf (*panno*) sellers.

Paradési (191)—A class of Malayálam beggars allied to Chóyi or Yógigurukkal.

Paraiyan, Pariah (2,152,840; M. 12)—The great agricultural labourer caste of the Tamil country. The term is now almost a generic one and the caste is split up into many sub-divisions which differ in manners and ways. For example, the Kóiiyans, who are weavers, and the Valluvans, who are medicine men and priests and wear the sacred thread, will not intermarry or eat with the others and are now practically distinct castes. Enquiry needs to be made into these sub-divisions. Winslow's *Dictionary* gives fifteen of them, the *Madura Manual* 29, and the Census returns of 1891 as many as 350. It is clear that it would be rash to attempt to predicate universal application for any customs in the case of a body of people numbering over two millions, residing in a dozen districts, and split up in this manner.

The old Tamil poems and works of the early centuries of the Christian era do not mention the name Paraiyan, but contain many descriptions of a tribe called the Eyinas, who seem to have been quite distinct from the rest of the population and did not live in the villages but in forts of their own. Ambúr and Vellore are mentioned as the sites of two of these. These may perhaps have been the ancestors of the Paraiyans of to-day. All traditions represent the Paraiyans as being a caste which has come down in the world, and it is curious that the list of the sub-divisions of the caste returned in 1891 contains a number of names which point to their having originally held a higher position than they now do, and to their having constituted a self-supporting community. Such are Kottára (granary), Arasu (king), Kammála (artisan), Kusavan (potter), Návidan (barber), Pánan (musician), Panikkan (teacher), Podaravannán (washerman), Semmán (leatherworker), Tac'chan (carpenter), and Vaidyan (physician), though some of these may be merely occupational terms returned as names of sub-castes. At the present time, however, the caste has its own barbers and washermen. In the inscriptions of Rájarája, the Chóla king, about the beginning of the 11th century, the caste is called by

Par.-Pat. its present name. It had then two sub-divisions, Nesavu (the weavers) and Ulavu (the ploughmen), and it had its own hamlets, wells and burning-grounds. Instances of the privileges which the caste still enjoys in some places are given in the 1891 Census Report, para. 385. That it is by no means lacking in natural intelligence is sufficiently shown by the fact that most of the domestic servants of Europeans in this Presidency are recruited from it. [C.R. 1871, pp. 168–171; C.R. 1891, paras. 385 and 437; Buchanan's *Mysore, etc.*, Vol. II, p. 152; *Coimbatore Man.*, Vol. I, p. 63; *Tanjore Man.*, p. 202; *Madura Man.*, Part II, pp. 75–79; *North Arcot Man.*, Vol. I, pp. 234–236; Caldwell's *Comparative Grammar of the Dravidian Languages*, pp. 540–554.]

PARAMBAN—A sub-caste of Cheruman.

PÁRASAIVAN—A synonym for Ócchan.

PARATE—Barbers among the Billavas. A sub-caste of Billava.

Paravan (5,242)—Though all the Paravans are shown in the Malayálam section of Table XIII, there are in reality three castes which answer to this name and which speak Tamil, Malayálam and Canarese respectively. Probably all three are descended from the Tamil Paravans or Parattavans. The Tamil Paravans are fishermen on the sea coast. Their head-quarters is Tuticorin and their headman is called Talavan. They are mostly Native Christians. They claim to be Kshatriyas of the Pándya line of kings, and they will eat only in the houses of Bráhmans. The Malayálam Paravans are shell collectors, lime burners, and gymnasts, and their women act as midwives. Their titles are Kurup, Várakurup and Núrankurup. The Canarese Paravas are umbrella makers and devil-dancers. [C.R. 1871, p. 161; *Madura Man.*, Part II, pp. 73–74; *South Canara Man.*, Vol. I, p. 179.]

PARIAH—See Paraiyan.

PARIT, PARIYÁTA (M. 5)—A Bombay caste of washermen.

Pariváram, ÚLIYAKÁRAN OR MANIYAGÁRAN (18,873)—The word "Pariváram" means a "retinue," and was probably originally only an occupational term. It is now-a-days applied to the domestic servants under the Tottiya zamindars in the districts of Coimbatore, Trichinopoly, Madura and Tinnevelly, who are recruited from several castes, but have apparently come to form a caste by themselves. The Kótáris of South Canara are a somewhat parallel case, and probably in time the Paiks among the Oriyás and the Khásas, who are servants to the Telugu zamindars, will similarly develop into separate castes. The caste is said to require all its members of both sexes to do such service for its masters as they may require. Persons of any caste above the Paraiyas are admitted into its ranks, and the men in it may marry a woman of any other caste with the permission of the zamindar under whom they serve. They do not habitually employ Bráhmans as priests, and in places the head of the Tottiyan caste conducts their ceremonies. Their titles are Maniyagáran and Sérvaigáran. The latter is also used by the Agamudaiyans.

PARIYÁRI—A synonym for Ambattan.

PÁSI (6)—A Bengal caste of distillers and toddy-drawers.

PASUPATHI—A sub-caste of Pandáram.

PATABONKA—A sub-caste of Bonka.

PÁTÁLI—A sub-caste of Váni.

PATÁRI (Vizagapatam Agency)—People from the Central Provinces whose mother tongue was returned as Noriya. A sub-caste of Gond.

Pathán (95,206)—Strictly means a Musalman of Afghán descent, but in this Presidency it is a tribe name often assumed by those who have no right to it, such as the Labbais, who are descendants of Tamil women by Musalmans.

Patnúlkáran (87,149)—A caste of foreign weavers found in all the Tamil districts, but mainly in Madura town, who speak Patnúli or Khatri, a dialect of Gujaráti, and came originally from Gujarat. They have always been known here as Patnúlkárans, or 'silk thread people', they are referred to in the inscriptions of Kumára Gupta (A.D. 473) at Mandasor, south of Gujarat, (*Indian Antiquary*, Vol. 15, page 194), by the name Pattaváyaka which is the Sanskrit equivalent of Patnúlkáran, and the Sásanam of Queen Mangammál of Madura, mentioned below, speaks of them by the same name; but lately they have taken to calling themselves Saurástras from the Saurástra country from which they came. They also claim to be Bráhmans. They thus frequently entered themselves in the schedules as Saurástra Bráhmans. They are an intelligent and hard-working community and deserve every sympathy in the efforts which they are making to elevate the material prosperity of their members and improve their educational condition, but a claim to Bráhmanhood is a difficult matter to establish. They say that their claim is denied because they are weavers by profession, which none of the southern Bráhmans are, and because the Bráhmans of the Tamil country do not understand their rites, which are the northern rites. The Mandasor inscriptions, however, represent them as soldiers as well as weavers, which does not sound Bráhmanical, and the Tamil Bráhmans have never raised any objections to the Gauda Bráhmans calling themselves such, different as their ways are from those current in the south. In Madura their claim to Bráhmanhood has always been disputed. As early as 1705 A.D. the Bráhmans of Madura called in question the Patnúlkárans' right to perform the annual Upákarma (or renewal of the sacred thread) in the Bráhman fashion. The matter was taken to the notice of the Queen, Mangammál, (1689–1705 A.D.) and she directed her state pandits to convene meetings of learned men and to examine into it. On their advice she issued a *cadjám* Sásanam which permitted them to follow the Bráhmanical rites. But all the twice-born,—whether Bráhmans, Kshatriyas or Vaisyas,—are entitled to do the same, and the Sásanam establishes little. The Patnúls point out that in some cases their gótras are Bráhmanical. But in many instances which could be quoted Kshatriyas had also Bráhmanical gótras. Thus the Chálukyan and Kadamba kings belonged to the Mánavya gótra; the Pallavas to the Sálankáyana gótra; and the Náyak (Balija) kings of Vijianagar to the Bháradvája gótra. [C.R. 1871, p. 155; C.R. 1891, para. 476; *Tanjore Man.*, p. 185; *Madura Man.*, Part II, p. 87; *Mysore C.R.* 1891, p. 247; *North Arcot Man.*, Vol. I, p. 228.]

Patra (1,761)—Oriyá silk-weavers.

Patra (16,489; M. 1.)—A Telugu caste of hunters and cultivators found chiefly in the districts of Cuddapah and Kurnool. It has two sub-divisions, the Doras (chiefs) and Gurikulas (marksmen), the former of which is supposed to be descended from the old Poligárs and the latter from their

followers and servants. This theory is supported by the fact that at the weddings of Gurikalas the Doras receive the first *pánsupári*. Widows may not marry, nor is divorce recognised. They usually employ Bráhmans at marriages and Sátánis at funerals. Though they are Vaishnavites they also worship the usual village deities, such as Gangamma and Ellamma. They bury the dead and perform annual sráddhas. They will eat with Gollas. Their title is Naidu. They are said to have totemistic septs, but none of the actual names of these have been reported. Pat.-Pot.

Pátraméla, Pátradava (1,202)—A Canarese dancing-girl caste. [*South Canara Man.*, Vol. I, p. 179.]

Pattanadava—A sub-caste of Mogér, a Canarese fishing caste. For the name compare Pattanavan.

Pattanavan (37,062)—Literally, 'dweller in a *pattanam*', or maritime village. A Tamil caste of fishermen and boatmen. [C.R. 1891, para. 508.]

Pattapu (13,499)—Otherwise known as Túlivándlu. A class of fishermen found mainly in the Nellore district. They speak either Tamil or Telugu, and so may perhaps be merely Tamil Pattanavans who have migrated to the Telugu districts. They are divided into two endogamous sections called Chinna and Pedda. Their headman is called the Pedda or Ádimúla Chetti. They are strict Vaishnavites and it is even said that desertion from the sect is punished with excommunication. Outsiders from some communities are admitted into the caste, but not the Bógams, Yánádis, Yerukalas, Málas, or Mádigas. Marriage is either infant or adult, and widow-marriage is practised. They seldom employ Bráhmans as priests. The dead are burned and the ashes are thrown into the sea. They do not perform sráddha, but, like others of the lower castes, they give the Bráhmans rice and vegetables every two or three years as a sort of substitute therefor. They eat pork and drink alcohol. Their title is Chetti.

Pattar—Literally, 'teacher'; a title assumed recently by some of the Nókkans in Tanjore.

Pattáriyar—A Tamil corruption of Pattusáliyan (silk-weaver). Returned by some of the Tinnevelly Sáles.

Pattu-Sále—A sub-caste of Sále.

Patvégára, Pattégára (469)—Canarese-speaking silk-weavers found in Anantapur.

Pavini—Same as Vayani, a sub-caste of Mádiga.

Peddammavándlu—Telugu beggars; clubbed with Dásari.

Pennégára—Konkani-speaking traders akin to Vánis.

Pentiya (2,552)—Oriyá cultivators in Vizagapatam Agency; also called Holuva. Their girls are married after puberty and sexual license before marriage is not recognised but is tolerated if the parties eventually marry. The only marriage ceremony is a feast to the relations followed by a wild dance. A widow may remarry her deceased husband's younger brother. In religion they are Hindus but they worship all the village goddesses. They do not employ Bráhman priests. They burn their dead and distribute rice, etc., to Bráhmans once a year on the new-moon day in the month of Bhádrapadam (September-October). Their title is Naik.

Perike (22,732)—Literally, 'a gunny-bag.' A Telugu caste of gunny-bag weavers, corresponding to the Janappans of the Tamil districts. [C.R. 1891, para. 460.]

Perike-Muggula (Kistna)—Otherwise known as Mushti-Golla; a sub-caste of Golla. They are beggars and exorcists.

Perimása (1)—Unrecognizable.

Persian (11)—Territorial.

Phúla (1)—Unrecognizable. Probably a mistake for Phúlári, a Bombay caste of gardeners.

Pic'chigunta (8,028)—Literally, 'an assembly of beggars.' A Telugu begging caste. See Áudi.

Pidáran—A sub-caste of Ambalavási which officiates as priests in Káli temples.

Piglar (3)—Unrecognizable.

Pillai—A title of Vellálas, Idaiyans and other castes.

Pillaiperán—A sub-caste of Kallan.

Pindári (59)—A Bombay caste of personal servants.

Pinjári—Same as Dúdékula.

Pisháródi—A sub-caste of Ambalavási which makes flower-garlands and does menial service in the temples.

Pittalavádu—Telugu beggars; a sub-caste of Dásari.

Podála—A Canarese form of Poduvál; a sub-caste of Ambalavási.

Podaiótula—A sub-caste of Golla which begs only from Gollas.

Podaiyan or Podara Vannán—Washermen among the Paraiyas.

Podiáno—See Pradháni.

Poduvál—A sub-caste of Ambalavási. [C.R. 1891, para. 443.]

Poigarpu (Vizagapatam Agency)—A sub-tribe of Gadaba.

Pólta—A synonym for Gatti.

Pólu—Cultivators on the Vizagapatam hills. Their mother-tongue was also returned as Póla. The Deputy Tahsildar of Kóráput says that both entries are mistakes for Kódu or Khond. Hence clubbed with Khond.

Pombada (631)—Canarese devil-dancers. [*South Canara Man.*, Vol. I, p. 179.]

Pon-Chetti—Literally, 'a gold merchant'; a sub-division of the Malabar Kummálans.

Póndan, Pógandan—A sub-caste of Idaiyan. They are palanquin-bearers to the Zamorin of Calicut.

Pondra, Ponara (18,195)—An Oriyá caste of vegetable growers and sellers. Probably the same as Máli, as one of the sub-divisions of Máli is Pondra Máli.

Ponguván—A sub-caste of Kápu or Reddi.

Poroja (91,886)—A cultivating hill tribe in the Vizagapatam Agency which speaks Porojá, for which language see Chapter VI. [C.R. 1891, para. 401; *Vizagapatam Man.*, p. 103; C.R. 1871, pp. 224-227.]

Pothriya (329)—Oriyá stone-cutters. (Oriyá *Pothro*, stone.)

Potia—Literally, 'mat-maker'; a sub-caste of Odiya.

Pot.-Rel.

Potuván—See Cháliyan. They are barbers and puróhits to Cháliyans.

Pradhání, Podhánó—A title assumed by Sámantiyas and other Oriyá castes.

Púját (325)—An occupational term meaning 'priest in a temple.'

Pulaiyan (3,484)—A synonym for Cheruman; also a Tamil caste of hill cultivators found in Madura and Coimbatore. [C.R. 1891, para. 420; *Coimbatore Man.*, Vol. I, p. 409; *Madura Man.*, Part II, p. 65; Mateer's *Native Life in Travancore*, pp. 33–59; *Madras Review*, May 1896, pp. 237–272.]

Pulavan—Literally, 'a scholar'; in Tinnevelly a sub-caste of Óc'clan. They are drummers and musicians in Hindu temples, and are also employed by the lower classes of Súdras to sing at weddings. At these they sing topical songs of their own composition. Also a sub-caste of the (Konga) Vellálas.

Púliásári—A sub-caste of the Malabar Kammálans which does masons' work.

Puliyan (183)—A Malabar hill tribe. Also a sub-caste of Náyars.

Pulluvan (1,828)—A Malabar tribe of herbalists. [C.R. 1891, para. 451.]

Púluvan (6,240)—A Tamil cultivating caste found in Salem and Coimbatore. It should not be confused with Pulavan. [C.R. 1891, para. 363.]

Puragiri Kshatriya—A synonym for Periko. [C.R. 1891, para. 460.]

Purusa—A Canarese synonym for Jógi.

Púsalavádu—Literally, 'seller of glass beads'; a sub-caste of Yerukala.

Rábjee (North Arcot 64)—A synonym for Shiah, a Musalman sect.

Rácha—Same as Matrácha.

Raddi-Vaklu—A Canarese synonym for the Telugu Kápus.

Raidás (7)—An Upper India caste of leather workers.

Rajakan—A synonym for Vannán.

Rájámakan—A Tamil synonym for the Telugu Rázus.

Rájpuri or Bálólika (11,325)—A Konkaní-speaking caste of traders and cultivators found in South Canara. [C.R. 1891, para. 381; *South Canara Man.*, Vol. I, p. 156.]

Ráj Gónd—A sub-tribe of Gond. Their language was wrongly returned as Tamil.

Rájput (15,273)—Properly a cultivating and military caste from Upper India, but returned here by many persons who have no real right to the description. [C.R. 1891, para. 344; C.R. 1871, p. 140; *North Arcot Man.*, Vol. I, p. 208.]

Ráma-Kshatri.—A name for the Kótégáras or Sérvégáras.

Rámánuja—A sub-caste of Sátáni.

Ranavíran—Literally, 'a brave warrior'; a name returned by some Chakkiliyans.

Rangári (13,604)—Maráthi-speaking dyers. [C.R. 1891, para. 482; Buchanan's *Mysore, etc.*, Vol. I, p. 176; *North Arcot Man.*, Vol. I, p. 229.]

Rániyava—A sub-caste of Holeya.

Rátódi (5)—Unrecognizable.

Rávári—Correctly Vyápári. A trading section of the Náyars. Compare the trading Vellán Chettis among the Vellálas.

Rávéri (1,392)—A Musalman tribe in the Laccadives.

Rávulo (5,245)—There are three castes of temple-servants among the Oriyás, the Rávulos, the Mális and the Munis. The Rávulos blow conches in the Saivite temples and at Bráhmans' weddings, sell flowers and beg and regard themselves as superior to the other two. The Mális do service in Saivite or Vaishnavite temples and sell flowers, but the Munis are employed only in the temples of the village goddesses. Among the Rávulos infant marriage is compulsory, but widow-marriage is allowed and also divorce in certain cases. A curious account is given of the punishment sometimes inflicted by the caste panchávat on a man who ill-treats and deserts his wife. He is made to sit under one of the bamboo coops with which fish are caught and his wife sits on the top of it. Five pots of water are then poured over the pair of them in imitation of the caste custom of pouring five pots of water over a dead body before it is taken to the burning ground, the ceremony taking place in the part of the house where a corpse would be washed. The wife then throws away a ladle and breaks a cooking-pot just as she would have done had her husband really been dead, and further breaks her bangles and tears off her necklace just as would have been done if she was really a widow. Having thus signified that her husband is dead to her she goes straight off to her parents' house and is free to marry again. Some Rávulos wear the sacred thread. They employ Bráhmans as priests for religious and ceremonial purposes. They eat fish and meat (though not beef or fowls), but do not drink alcohol. Now-a-days many of them are earth-workers, cart-drivers, bricklayers, carpenters and day labourers. Their only title is Rávulo.

Ravut (Salem)—A sub-caste of Balija. Formerly soldiers under the Poligárs. Also a title of the Kannadiyans.

Rávutan—A title used by Labbais, Marakkáyars and Jónagans.

Ravuto—A sub-tribe of Gond.

Ráyarvamsam—Literally, 'the Rájá's clan'; a name returned by some Muravans in Madura and Kurumbans in Trichinopoly.

Rázu (106,346)—These are perhaps descendants of the military section of the Kápu, Kamma and Velama castes. At their weddings they worship a sword, which is a ceremony which usually denotes a soldier-caste. They say they are Kshatriyas, and at marriages use a wrist string made of cotton and wool, the combination peculiar to Kshatriyas, to tie the wrists of the happy couple. But they eat fowls, which a strict Kshatriya would not do, and their claims are not universally admitted by other Hindus. They have three endogamous sub-divisions, viz., Murikináti, Nandimandalam and Súryavamsam, of which the first two are territorial. In their religious and social customs they closely follow the Bráhmans. [C.R. 1891, para. 343; *Tanjore Man.*, p. 176; *North Arcot Man.*, Vol. I, p. 208.]

Reddi—A synonym for Kápu. See Kamma.

Relli (17,775).—Gardeners and labourers, found mainly in Ganjám and Vizagapatam, who speak either Oriyá or Telugu. The caste is an endogamous unit. Marriage is infant or adult. Divorcées and widows may marry again. The headmen act as priests. They worship all the village deities, but preferably Káli, burn their dead, eat beef and drink alcohol. [C.R 1891, para. 398.]

Roh.-San.

Róhilla (12)—Territorial.

Romban.—A Malayálam corruption of Domban or Dommara.

Róna (31,495).—Oriyá-speaking hill cultivators. Also called Paiko. [C.R. 1891, para. 419; C.R. 1871, p. 225.]

Ronguni (7,002)—Oriyá dyers and weavers. The name comes from the caste's occupation of dyeing (*rangu*, dye) cotton thread. They do not eat meat, but they allow widows to marry.

Rowthan—See Rávutan.

Runzu—Telugu beggars; clubbed with Dásari. See Ándi.

Sádar (4,328)—A Canarese caste of cultivators, said to be all Lingáyats, who are found in the districts of Bellary and Anantapur. Their headmen are called Nádu Gauds. Their priests are either Bráhmans or Jangams. Girls are married either before or after puberty. Widow marriage is prohibited. They do not wear the sacred thread, but they are pure vegetarians like Bráhmans. The dead are buried, and on the third, fifth and eleventh days after death food is distributed to the caste. Some perform sráddhas. They are supposed to have originally been Jains. Their titles are Reddi and Gaud. [Buchanan's *Mysore, etc.*, Vol. I, p. 292; *Mysore C.R.* 1891, p. 226.]

Sádhanasúra.—A synonym for Samayamuvádu. See Sále and Ándi.

Sadi (4)—Unrecognizable.

Sáfi (2)—Unrecognizable.

Sagarakula—A synonym for Uppara. Literally, 'the clan of Sagara,' a mythical king from whom the Upparas claim descent.

Ságuva, Sápuva (Ganjám)—Oriyá snake-charmers. A sub-caste of Gaudo or Kámpo.

Sait (7)—A title among Musalmans meaning 'a merchant'.

Saiva (263)—Sectarian, meaning a worshipper of Siva.

Saiyad (152,016)—A Musalman tribe. Properly the name should only be used by direct descendants of the Prophet, but it is taken now-a-days by anybody and everybody and even by recent converts.

Sajjána—Literally, 'good men'; a synonym for Lingáyat Gánigas.

Salabad (1)—Unrecognizable.

Salangaikáran—A synonym for Karaiyán or Sembadavan.

Sálapu (1,068)—A small caste of weavers found in the Vizagapatam district. They will not eat with Sáles, Dévángas and other weaver castes.

Sále (326,912; M. 29)—The great weaving caste among the Telugus. It is spread over the whole of the Presidency and is known by various names, such as Sénápati, Sáliyan and Séniyan. The Telugu dictionary *Andhrapada Párijátam* says that it is the offspring of a Kamsala man and a potter woman, but its members have a more imposing tradition of their origin. They say that the Rishi Márkandéya performed a sacrifice and out of the sacrificial fire came the Rishi Bhávana, bearing a bundle of thread, obtained from the lotus which sprang from Vishnu's navel, with which he proceeded to make clothes for the gods. He married Bhadravati, daughter of the Sun, who bore him 101 sons, one of whom was lame. The Sáles are descended from these sons and the lame son was the progenitor of the class of beggars known as Samayamuvádus or Sádhanasúras who beg from this caste and none other. The patron deity of the caste is still Bhávana Rishi. The caste has two endogamous sub-divisions called the Padma (lotus) Sáles and Pattu (silk) Sáles. Each of these has a number of exogamous sections. The headman of the caste is known as the Pedda Sénápati. Infant marriage is common and widow-marriage is not recognised. Their wedding ceremonies resemble those of the Bráhmans, and Bráhmans are employed for them, while Sátánis officiate at funerals. Some wear the sacred thread. They either burn or bury their dead and they perform annual ceremonies for them. They eat meat and will dine and drink with Kápus and Gollas. [C.R. 1891, paras. 480, 481, 481; *Tanjore Man.*, p. 186; *North Arcot Man.*, Vol. I, p. 230; *South Canara Man.*, Vol. I, p. 167.]

Saluppan—A Tamil form of Janappan.

Samagára (1,700)—Canarese leather-workers. [*South Canara Man.*, Vol. I, p. 175.]

Sámantan (4,351)—The word means 'a knight' and was conferred as a title on Malayálam chieftains by former rájás in that country. It is now practically a caste-name. The sub-divisions of the caste are Tirumalpád, Érádi (Érnád), Nedungádi (Nedunganád), Vallódi (Valluvanád), Unittiri, Nambiár and Atiyóti. Sámantans claim to be Kshatriyas, but they do not wear the sacred thread or perform the Védic rites. They no doubt abstain from meat and alcohol, but so do many other castes. [C.R. 1891, paras. 349, 350.]

Sámantiya (13,496)—An Oriyá caste of agricultural labourers and firewood sellers. Girls are married either before or after maturity. The essential portion of the ceremony is the tying of the right hands of the couple with a cotton thread soaked in turmeric water. Widow marriage is practised. They employ Bráhmans and men of their own caste as priests, burn their dead, and worship Káluva, Pakuráni, Dvársuni and other deities of the hill tribes in preference to other gods. Their title is Podháno.

Samayamuvádu—Beggars who beg only from Sáles; a sub-caste of Sále. See Ándi and Sálo.

Samayanáráyana—A sub-caste of Balija.

Sámbán—A synonym for Paraiyan; also a sub-division of that caste; also one of its titles.

Sambuni Reddi or Káru—A name returned by Tamil Sembadavans settled in the Nellore district.

Sammanan (2)—Unrecognizable.

Sammérávа—Telugu beggars employed as servants and messengers by the heads of Lingáyat *mutts*; clubbed with Dásari.

Sangili-Jádu (Jangal Játi)—A class of Maráthi beggars and bird-catchers. See Káttu-Maráti.

Sáni (3,900)—A Telugu dancing-girl caste. See Dási.

Sanjógi (661)—An Oriyá caste of religious, mendicants who act as priests to Páno and other polluting castes. They wear the sacred thread.

Santé Kavarai—A name returned by some Balijas in Chinglepat.

Sánto—A sub-caste of Bháyipuo; also a sub-division of Oriyá Bráhmans.

Sanyási (614)—An occupational term, meaning an ascetic. See Ándi.

Sap.-Sha.

Sappaliga (2,673)—A Canarese caste of musicians and cultivators. In some taluks of South Canara they are said to be identical with, or a sub-caste of, Gániga. [*South Canara Man.*, Vol. I, p. 155.]

Sarábu—A sub-caste of the Telugu Kamsalas.

Sástri (12)—Unrecognizable. The word is used as a title by Smárta Bráhmans in this Presidency, but the persons returning it came from Bombay and were not Bráhmans.

Sátáni (39,464)—A Telugu caste of temple servants supposed to have come into existence in the time of the great Vaishnavite reformer Srí Rámánujáchárya (A.D. 1100). The principal endogamous sub-divisions of this caste are (1) Ekákshári, (2) Chaturákshari, (3) Ashtákshari and (4) Kulasékhara. The Ekáksharis (*éka*, one, and *akshara*, syllable) hope to get salvation by reciting the *one* mystic syllable *Óm;* the Chaturáksharis believe in the religious efficacy of the *four* syllables *Rá-má-nu-ja;* the Ashtáksharis hold that the recitation of the *eight* syllables *Óm-na-mó-ná-rá-ya-ná-ya;* (Om ! Salutation to Náráyana) will ensure them eternal bliss; and the Kulasékharas, who wear the sacred thread, claim to be the descendants of the Vaishnava saint Kulasékhara Álvár, formerly a king of the Kérala country. The first two sections make umbrellas, flower garlands, etc., and are also priests to Balijas and other Súdra castes of the Vaishnava sect, while the members of the other two have taken to temple service. In their social and religious customs all the sub-divisions closely imitate the Tengalai Vaishnava Bráhmans. The marriage of girls after puberty and the remarriage of widows are strictly prohibited. Most of them employ Bráhman puróhits, but latterly they have taken to getting priests from their own caste. They attach no importance to the Sanskrit Védas or to the ritual sanctioned therein, but revere the sacred hymns of the twelve Vaishnava Saints, or Álvárs, called *Nálayira Prabandham* (book of the 4,000 songs), which is in Tamil. From this their puróhits recite verses during marriages and other ceremonies. The consumption of animal food and alcohol, though not sanctioned by their religious works, seems to be common. [C.R. 1891, para 441; Buchanan's *Mysore, etc.*, Vol. I, pp. 224—226; C.R. 1871, p. 159; *Tanjore Man.*, p. 183; *Mysore C.R.* 1891, p. 238; *North Arcot Man.*, Vol. I, p. 200.]

Sátu—A sub-caste of Janappan in the southern and Perike in the northern districts. Janappans and Perikes are both of them Telugu-speaking gunny-bag weavers.

Saurásiitra—Another name for Patnúlkáran.

Savalakkáran—A sub-caste of Sembadavans which fishes only in rivers and tanks. They are also boatmen and blowers of horns at religious processions.

Sávantiya—Same as Sámantiya.

Savara (183,159)—A hill-tribe of Ganjám and Vizagapatam speaking a language of the same name. [C.R. 1891, para. 403; *Ganjám Man.*, pp. 87–93; *Indian Journal of Education*, November 1894; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, pp. 469, 470 and 472; *Journal of the Anthropological Society of Bombay*, Vol. I, pp. 206–274; Risley's *Tribes and Castes of Bengal*, Vol. II, pp. 241–246.]

Sávila, Sávilá—A small class of Telugu beggars; clubbed with Dásari.

Sáyakkáran (3,186)—An occupational term, meaning a dyer. Also a caste of Tamil dyers peculiar to Tinnevelly. They do not allow widow remarriage and employ Bráhman puróhits, but they are apparently not held in high estimation, as they are not allowed to enter Hindu temples and even washermen will not eat meals prepared by them. Their titles are Ásári and Pillai.

Sédan—Same as Jáda or Dóvánga. [C.R. 1891, para. 479; *Tanjore Man.*, p. 186.]

Segidi (53,668)—Telugu toddy-drawers and distillers. [C.R. 1891, para. 524.]

Sekkán—Literally, 'an oil-mill man.' Compare Malayálam Chakkán.

Sembadavan (53,695)—A Tamil fishing caste which fishes only in rivers and tanks, while the Karaiyáns and Pattanavans fish only in the sea. But the name is sometimes indiscriminately applied to the Karaiyáns also. [C.R. 1891, para. 507; *North Arcot Man.*, Vol. I, p. 233.]

Semmadi—A Telugu form of Sembadavan.

Semmán (2,000)—Tamil leather-workers. The caste has two hypergamous sub-divisions, Tondamán and Tól-méstri, and men of the former take wives from the latter, but men of the latter may not marry girls of the former. They have no puróhits, perform no sráddha and are not admitted into temples. Their agnomen is Méstri. [C.R. 1891, para. 531.]

Sénaikkudaiyán (39,336)—Literally, 'owner of an army.' Betel-vine growers in Tinnevelly and traders elsewhere, who are also known as 'Ilai-Vániyan' or 'the betel-leaf sellers.' Their priests are Vellálas and occasionally Bráhmans. They do not wear the sacred thread. They burn their dead and perform annual sráddhas. Their title is Múppan in Tinnevelly and Chetti in other districts. In 1891, following the Tanjore Manual, they were wrongly classed with Vániyans, or oil-mongers, but they are superior to these in social position and are even said to rank above Náttukóttai Chettis. Yet it is stated that in Tanjore Paraiyans will not enter the Sénaikkudaiyáns' houses to carry away dead cattle, the ordinary barbers will not serve them, and food prepared by them will not be accepted even by barbers or washermen. Somewhat similar anomalies occur in the case of the Kammálas, and the explanation may be that these two castes belonged to the old left-hand faction, while the Paraiyans and the barbers and washermen belonged to the right-hand. Paraiyans similarly will not eat in the houses of Béri Chettis, who were of the left-hand faction.

Sénaittalaivan—A synonym for Sénaikkudaiyán.

Sénápati—Literally, 'commander of an army'; a synonym for Sále.

Sengundan—Literally, 'a red dagger.' A synonym for Kaikólan.

Sénivan—Same as Sáliyan or Sále.

Séppiliyan (398)—Reported to be a distinct caste, but is probably a sub-caste of Kallan.

Sérvégára—Same as Kótégára.

Settigádu (Gódávari and Kistna)—A synonym for Gamalla.

Settisíma—Nellore boatmen who speak both Tamil and Telugu. A sub-caste of Pattapu.

Séttukkáran—A Coimbatore word for Dóvángas.

Shápi (1,432)—A Musalman sect.

Shánán (603,189)—The great toddy-drawer caste of the Tamil country. The Shánáns have recently come into special prominence owing to the 'Tinnevelly riots' of June 1899, which were occasioned by their claims to be Kshatriyas and to enter the Hindu temples. The Shánáns were the first to resort to violence, attacking the Maravans' quarters in Sivakási on the 26th April. In June the Maravans retaliated and 886 Shánans' houses were destroyed in Sivakási and 1,634 in the district as a whole. Lives were lost, 870 persons were arrested, and a force of punitive police is still quartered in the district. Sha-Sil.

The immediate bone of contention on that occasion was the claim of the Shánáns to enter the Hindu temples in spite of the rules in the Agama Shástras that toddy-drawers are not to be allowed into them, but the pretensions of the community date back from 1858, when a riot occurred in Travancore because female Christian converts belonging to it gave up the caste practice of going about without an upper cloth. Shortly after that date pamphlets began to be written and published by people of the caste setting out their claims to be Kshatriyas. In 1874 they endeavoured to establish a right to enter the great Mínákshi temple at Madura, but failed, and they have since claimed to be allowed to wear the sacred thread, and to have palanquins at their weddings. They say they are descended from the Chéra, Chóla and Pándya kings, they have styled themselves Kshatriyas in legal papers, labelled their schools 'Kshatriya Academy,' got Bráhmans of the less particular kind to do puróhits' work for them, had poems composed on their kingly origin, gone through a sort of incomplete parody of the ceremony of investiture with the sacred thread, talked much but ignorantly of their gótras, and induced needy persons to sign documents agreeing to carry them in palanquins on festive occasions. Their boldest stroke, however, was to aver that the coins commonly known as 'Shánáns' cash' were struck by sovereign ancestors of the caste. These are Venetian coins often found in the south and they are called 'Shánáns' money' by the common people merely because they have upon them a cross which looks like a toddy palm.

The whole story of their pretensions and claims is set out at length in the judgment in the 'Kamudi temple case' in the Sub-Court (East) of Madura, O.S. No. 33 of 1898.

Apparently, judging from the Shánáns' own published statements of their case, they rest their claims chiefly upon etymological derivations of their caste-name Shánán, and of Nádán and Grámani, their two usual titles. Caste titles and names are, however, of recent origin and little can be inferred from them, whatever their meaning may be shown to be. Bráhmans, for example, appear to have borne the titles of 'Pillai' and 'Mudali', which are now only used by Súdras, and the Náyak kings, on the other hand, called themselves 'Aiyar,' which is now exclusively the title of Saivite Bráhmans. To this day the cultivating Vellálas, the weaving Kaikólas and the semi-civilized hill tribe of the Játápus use equally the title of 'Mudali,' and the Balijas and Telugas call themselves 'Rao' which is properly the title of Mahrátta Bráhmans. Regarding the derivation of the words Shánán, Nádán and Grámani much ingenuity has been exercised. Shánán is not found in the earlier Tamil literature at all. In the inscriptions of Rájarája Chóla (A.D. 984–1013), toddy-drawers are referred to as Iluvans. According to *Pingalandai*, a dictionary of the 10th or 11th century, the names of the toddy-drawer castes are Pajaiyar, Tuvasar and Paduvar. To these the *Chádámani Nikandu*, a Tamil dictionary of the 16th century, adds Saundigar. Apparently, therefore, the Sanskrit word Saundigar must have been introduced (probably by the Bráhmans) between the 11th and 16th centuries, and is a Sanskrit rendering of the Tamil word Iluvan. From Saundigar to Shánán is not a long step in the corruption of words. The Shánáns say that Shánán is derived from the Tamil word Sánrár or Sánrór which means 'the learned' or 'the noble.' But it does not appear that the Shánáns were ever called Sánrár or Sánrór in any of the Tamil works. The two words Nádán and Grámani mean the same thing, namely, ruler of a country or of a village, the former being a Tamil and the latter a Sanskrit word. Nádán, on the other hand, means a man who lives in the country, as opposed to Urán, the man who resides in a village. The title of the caste is Nádán, and it seems more probable that it refers to the fact that the Iluvan ancestors of the caste lived outside the villages (*South Indian Inscriptions*, Vol. II, Part I). But even if Nádán and Grámani both mean 'rulers', it does not give those who bear these titles any claim to be Kshatriyas. If it did, all the descendants of the many South Indian Poligárs, or petty chiefs, would be Kshatriyas.

The social estimation in which the Shánáns are held differs in different districts. In Tinnevelly and Madura they are considered of much less account than they are in Tanjore and Chingleput. The social classification in the Subsidiary Table in this chapter is based on the general opinion of the Hindu community regarding each caste, and it is well-known that in the Tinnevelly riots practically every caste in the district except the Shánán Christian converts sympathised less with the Shánáns' pretensions than with the efforts of those who opposed them. [C.R. 1891, para. 519; C.R. 1871, pp. 162-163; *Tanjore Man.*, p. 201; *North Arcot Man.*, Vol. I, p. 238; Mateer's *Native Life in Travancore*, pp. 99–107.]

Sharíf (436)—A Musalman tribe. The word strictly means the descendant of a man of the Sheik tribe by a Saiyad woman, but it is often used in a less exact sense.

Sheik (786,504)—A Musalman tribe. It properly connotes only Musalmans of foreign descent who are descendants of the first three Khalifas, or successors of the Prophet, but it is largely returned by converts and Musalmans of mixed race.

Shikári—An occupational name, meaning 'a hunter,' used by the Irulas in South Arcot and Chingleput, and so clubbed with that caste.

Shiva—(631)—A Musalman sectarian name.

Siddaru—A sub-caste of Jógi.

Sidhi (11)—A territorial name, meaning African.

Sikh (92)—A sectarian or religious name. Followers of the reformer Nának Sháh.

Sikhandi—A sub-caste of Mondi.

Sikligár (12)—An Upper India caste of knife grinders.

Sílavant—Literally, 'the virtuous.' A sub-sect of Lingáyats.

Silitya—A sub-caste of Odiya.

Sil.-Tan.

Silpi—A sub-caste of Pánchála or Kamsala, the members of which are sculptors and stone-carvers.

Sindhi (1)—A territorial name, meaning a man from Sindh.

Singam—Beggars who beg only from Sáles; a sub-caste of Sále. See Ándi.

Siolo (660)—Oriyá toddy-drawers. See Sondi.

Sipiti—Oriyá temple-priests and drummers; a sub-caste of Rávulo.

Siradgar (1)—Unrecognizable.

Sirimallam—A class of Telugu field-labourers in Vizagapatam; clubbed with Mála.

Sitra—Supposed to be the progeny of a Khond man and a Haddi woman. They manufacture the brass rings and bangles worn by the Khonds. A sub-tribe of Khond.

Siva-Bráhmana—A synonym for Canarese Stánikas.

Sivachára—A sub-sect of Lingáyats.

Sivaovija—Same as Siva-Bráhmana or Stánika.

Sivala (Gódávari)—Telugu priests in the temples of village goddesses; clubbed with Tamballa.

Siviyár—Literally, 'a palki bearer.' A sub-caste of Idaiyan or Toreya. The latter are fishermen. See Bestha.

Sólaga (5,727)—Canarese-speaking hill cultivators in Coimbatore and the Nilgiris. [Buchanan's *Mysore, etc.*, Vol. I, p. 414; *Coimbatore Man.*, Vol. I, pp. 64, 403; *Mysore C.R.* 1891, p. 228.]

Sólakanár, Sólakula-Kshatriya—Returned as a caste name and as a title by certain Pallis. See Iranyavarma.

Sóliyan—Territorial, meaning a man of the Chóla country; clubbed with Chetti or Vellála, both of which castes use the name, according to the nature of the other entries in the schedules.

Sómavonso—Literally, 'the lunar clan'; a sub-caste of Odiya.

Sómakshatri (South Canara)—A sub-caste of Gániga.

Sómara (107)—A small potter caste on the Vizagapatam hills.

Sómósi (10)—A Central Provinces caste of leather workers.

Sonagára (1,253)—A Konkani-speaking caste of goldsmiths. [*South Canara Man.*, Vol. I, p. 165.]

Sondi (32,707)—An Oriyá toddy-selling caste. They do not draw toddy themselves, but buy it from Siolos and sell it. They also distil arrack. [C.R. 1891, para. 529.]

Sonkari (407)—Oriyá bangle makers. Should not be confused with the Telugu Sunkaris.

Sribastáb (1)—Unrecognizable.

Srisittikarnam—A sub-caste of Karnam.

Srívaishnava—A sub-sect of Bráhmans.

Stánika (1,469)—Canarese temple-servants. They claim to be Bráhmans, though other Bráhmans do not admit the claim, and as the total of the caste has declined from 4,650 in 1891 to 1,469 this year they have apparently returned themselves as Bráhmans in considerable numbers. [C.R. 1891, para. 446; *South Canara Man.*, Vol. I, p. 154.]

Sudarmán (40,592)—Cultivators chiefly found in the districts of Tanjore and Trichinopoly. They are imitating the Bráhmans and Vellálas in their social customs, and some of them have left off eating meat with the idea of raising themselves in general estimation; but they nevertheless eat in the houses of Kullans and Idaiyans. Their title is Múppan. [C.R. 1891, para. 358.]

Suddho (4,231)—Supposed to be a distinct tribe of Oriyá cultivators on the Ganjám hills. The word means 'pure.'

Súdra (1,064)—The fourth of the traditional castes of Manu; an indefinite term forbidden by the instructions to enumerators, and not really the name of a caste.

Súdra-kávutiyan—A synonym for *Návutiyan* or *Velakkattalavan*.

Sugáli, Sukáli—Same as Lambádi.

Sukilaksha (13, Gódávari)—A Musalman occupational term.

Súle—A Canarese word for a prostitute; same as Pátraméla.

Sultán (4)—A Musalman title, meaning 'king.'

Sunkari—Fishermen and cultivators in Gódávari; clubbed with Kápu.

Sunnámbukkáran—Literally, 'a lime-man.' It is an occupational rather than a caste name. Lime-burning is usually done in Tinnevelly by the Tondamán caste, in Trichinopoly by Kurumbas, in Malabar by Paravans and elsewhere by Parraiyas and other low castes.

Sunnári (5,006)—Oriyá goldsmiths. [Risley's *Tribes and Castes of Bengal*, Vol. II, p. 256, *s.v.* Sonár.]

Sunni (4,205)—A Musalman sectarian name.

Súramári (Salem)—A sub-caste of Oddo.

Súrti (10)—Unrecognizable. Probably people from Súrat.

Súrudaiyán—A synonym for Nókkan.

Svalpa—A sub-caste of Vakkaliga.

Tac'chakkaraiyán (Tanjore)—A synonym for Karaiyán.

Tac'cha Kurup—Barbers who shave Malabar Kammálans.

Tac'chan—A sub-caste of Kammálan which does carpentry work.

Tac'chanádan-Múppan—A sub-caste of Kuric'chan.

Takru (1,318)—A Musalman tribe in the Laccadives. [C.R. 1891, para. 461.]

Talavan—Literally, 'a chief.' Returned by some Maravans in Tinnevelly; clubbed with Maravan.

Talik-Mahaji (3)—Unrecognizable.

Tamballa (3,739)—Telugu-speaking temple priests. Their social position differs in different localities. They are regarded as Bráhmans in Gódávari, Kistna and Nellore and as Súdras in the other Telugu districts. [C.R. 1891, para. 436.]

Tamóli (5)—Upper India betel-leaf sellers and green-grocers.

Tánda—Literally, a settlement or camp of Banjáris or Lambádis. A synonym for Lambádi.

Tandán—A sub-caste of Tíyan. Also the title of headmen of Tíyans and Malabar Kammálans. [C.R. 1891, para. 526.]

TANTUVÁYAN—Literally, 'thread-weaver'; a Sanskrit word for Sále.

TAPÓDANULU—Telugu beggars; clubbed with Dásari.

Tarakan (6,375)—A Malabar trading caste allied to Múttán (*q.v.*). [C.R. 1891, para. 462.]

TÁSSAN—A Malayálam synonym for the Telugu Dásari.

TATTÁN—A sub-caste of Kammálan which does goldsmiths' work.

Telaga (382,677)—A Telugu cultivating caste. See Kamma

Telikula (9,019)—A Telugu oil-presser caste, which should not be confused with Tellakula, a synonym for Tsákala, or with Telli, a caste of Oriyá oil-pressers. [C.R. 1891, para. 501.]

TELLAKULA—Literally, 'the white clan.' A synonym for Tsákala.

Telli (48,739)—An Oriyá caste of oil-pressers, which has two endogamous sections—Holodia and Khadi. [C.R. 1891, para. 501; Risley's *Tribes and Castes of Bengal*, Vol. II, p. 305, *s.v.* Teli.]

Telugu (6,110)—A linguistic term, meaning a man who speaks that language.

TELUGU CHETTI—A Tamil synonym for Janappan.

TERUVAN—A synonym for the Malabar Cháliyans, who are so called because, unlike most of the west coast castes, they live in streets.

TEYYAMBÁDI—A sub-caste of Ambalavási, the members of which sing and dance in Bhagavati temples.

Thákur (109)—A Bombay caste of genealogists and cultivators.

THÁNGAL (1)—An occupational term meaning a Máppilla priest.

TIGALA—A Canarese synonym for the Tamil Palli; applied also by the Canarese people to any Tamil Súdras of the lower classes.

TIKI-KONDHO—A sub-tribe of Khonds.

TÍNDÁ-KURUPPU—Literally, 'a teacher who cannot approach.' A synonym for Kávutiyan.

TIRUMALPÁD—A sub-caste of Sámantan. Also so-called Kshatriyas whose touch does not pollute a Bráhman. [C.R. 1891, para. 352.]

TIRUMUDI—Bricklayers whose women are usually prostitutes; found chiefly in Salem and Coimbatore districts. They are either Vóttuvans or Kaikólans, and have been clubbed with them according to the titles entered in the schedules.

TÍYÁDI-NAMBI—A sub-caste of Ambalavási, the members of which sing and dance in temples to Sástá and other minor deities.

Tíyan (578,453)—A Malabar caste of toddy-drawers. In South Malabar the caste is called Íluvan or Tandán. Its members address one another, and are addressed by the lower classes, as "Shénár", which is probably another form of Shánár. [C.R. 1871, p. 162; C.R. 1891, para. 525; *Malabar Man.*, Vol. I, pp. 142–146; Buchanan's *Mysore, etc.*, Vol. II, pp. 97–99.]

Tiyóro (1,881)—Oriyá fishermen who also make lotus-leaf platters. They have four endogamous sections, viz., Torai, Ghodai, Artia and Kulodondia. In social position they are about on a par with the Telugu Pallis and above the Oriyá Kondras. [See Tiyar in Risley's *Tribes and Castes of Bengal*, Vol. II, p. 328.]

Tóda (807)—A pastoral tribe found only on the Nilgiri Hills. In 1881, they numbered 675 and in 1891, 739, so they are apparently steadily increasing. Special precautions were taken this year, however, to see that none were omitted. [Marshall's *Phrenologist among the Todas*; Brooks' *Primitive Tribes of the Nilgiris*, pp. 5–39; *Madras Journal of Science and Literature*, Vol. VIII, pp. 100–103; Vol. XIV, pp. 77–146; *Nilgiri Man.*, Vol. I, pp. 183–202; *Madras Museum Bulletin*, No. 4, pp. 141–184 and Vol. IV, No. 1, pp. 1–21.]

Togata (68,487)—A Telugu weaving caste found chiefly in Cuddapah and Anantapur. [C.R. 1891, para. 485; Buchanan's *Mysore, etc.*, Vol. I, pp. 151, 219; *North Arcot Man.*, Vol. I, p. 230.]

Tohala (958)—Oriyá hill-cultivators and petty traders found in the Ganjám Agency.

TOLAGARI—A sub-caste of Mutrácha.

TÓLAN—Literally, 'a skin-man'; a synonym for Tólkollan.

TOLI (1)—Unrecognizable.

Tólkollan (2,305)—Literally, 'a leather-smith.' They are leather-workers and dyers and also gymnasts and teachers of gymnastics. In their marriage and other customs they follow the Malabar Kammálans and other polluting castes. They are also called Vatti-Kurup, Cháya-Kurup and Vil-Kurup. Their title is Kurup.

TOLLAKKÁDAN—Literally, 'a man with a big hole in his ears'. Taken as a sub-caste of Shánán, as the people returning it used the Shánán agnomen of Nádán. They are preparers and sellers of husked rice in Madras.

TOLUVAN—The title of the persons who returned Toluvan as their caste name was Náyakkan; their mother-tongue was Tamil; and they followed various occupations. Hence entries of the name were clubbed with Palli.

Tondamán (2,895)—Also called Sunnámbukkáran (*q.v.*); a Tamil caste of lime-burners found only in the Tinnevelly district. It has two endogamous sub-divisions, Tondamán and Sólagan. It is said to be a branch of the Kallans which migrated to Tinnevelly from Pudukkóttai, or the Tondaman's country. Its members are now drummers and pipers as well as lime-burners. Bráhmans are their puróhits but they are not allowed to go into Hindu temples. Their widows may remarry. They will eat in the houses of Maravans. Their title is Sólagan.

Tonti (1,835)—Literally, 'threadmen'; Oriyá cotton weavers in Ganjám. [See Tánti in Risley's *Tribes and Castes of Bengal*, Vol. II, p. 295.]

TOPAZ (1)—Unrecognizable.

Toreya (16,319)—Canarese fishermen and palki-bearers found in Salem and Coimbatore. See Bestha. [C.R. 1891, *para.* 510; Buchanan's *Mysore, etc.*, Vol. I, pp. 397, 478.]

Tottiyan (150,463)—Telugu cultivators. The Tottiyans or Kambalattáns of the Tanjore district are, however, said to be vagrants and to live by pig-breeding, snake-charming and begging. So are the sub-division called Káttu-Tottiyans in Tinnevelly. The headman among the Tinnevelly Tottiyans is called the Mandai-Perindanakkáran or Sérvaikáran. Their marriages are not celebrated in their houses, but in *pandals* of green leaves erected for the occasion on the village common. However

Tsa.-Vad. wealthy the couple may be, the only grain which they may eat at the wedding festivities is either cumbu or horse-gram. The patron deities of the caste are Jakkamma and Bommakka, two women who committed *sati*. The morality of their women is loose. The custom of marrying boys to their paternal aunt's or maternal uncle's daughter, however old she may be, also obtains and in such cases the bridegroom's father is said to take upon himself the duty of begetting children to his own son. Divorce is easy and remarriage is freely allowed. They offer rice and arrack to their ancestors. The Káttu-Tottiyans will eat jackals, rats and the leavings of other people. Tottiya women will not eat in the houses of Bráhmans, but no explanation of this is forthcoming. The men wear silver anklets on both legs, and also a bracelet on one of the upper arms, both of which practices are uncommon, while the women wear bangles only on the left arm instead of on both as usual. Some of the Zamindars in Madura belong to this caste. The caste title is Náyakkan. [C.R. 1891, para. 361; C.R. 1871, p. 146; *Madura Man.*, Part II, pp. 81–84.]

Tsákala (360,215; M. 126)—The washerman caste of the Telugu country. [C.R. 1891, para. 489; *North Arcot Man.*, Vol. I, p. 237.]

TÓLIVÁNDLU—A synonym for Pattapu.

TULUMÁR—Literally, 'a native of the Tulu country'; a sub-caste of Mávilán which speaks Tulu.

TUNNÁRAN—Literally, 'a tailor'; a sub-caste of Náyar which consists of tailors.

TURK (6)—A Musalman territorial name.

Udaiyán (12,548)—A title used by the Nattamáns and Malaimáns.

UDÁSI (12)—Central India religious mendicants and devotees.

ÚLIYAKÁRAN—Literally, 'a menial servant'. A synonym for Pariváram.

ULMÁLI (1)—Unrecognizable.

UNITTIRI—A sub-caste of Sámantan. [C.R. 1891, para. 353.]

UNUFULAVÁDU—Literally, 'a dyer'; a sub-caste of Rangári.

Uppara (110,178) } Salt-workers found in all the districts. The same caste is called Uppara
Uppiliyan (43,664) } in the Telugu districts, where it speaks Telugu, and Uppiliyan in the Tamil country, where its home-speech is sometimes Tamil and sometimes Telugu. In Coimbatore and Salem, some of the Uppiliyans also speak Canarese. Now that the manufacture of salt from salt-earth is prohibited these people have taken to earth-work and day labour. The Telugu Upparas are said to be divided into two sections called 'Yédu-Mádala' (seven *Mádalas*: a *Mádala* = Rs. 2) and Padahára-Mádala (sixteen Mádalas), from the amount of the bride-price or 'Voli' they give for a bride. The caste has also exogamous gótras. Three of these are called *Paidipála*, *Jangála* and *Bonagála*. The Upparas occasionally employ Bráhmans as priests, but the Konga (Coimbatore) Uppiliyans use Tottiyans. In both castes marriage is either infant or adult, and in both divorcées and widows may remarry. Among the Upparas the *táli* is tied round the bride's neck by the bridegroom, but among the Uppiliyans his sister ties it. The Uppiliyans' marriage ceremony is unusual. The couple are made to sit inside a wall made of piled-up water-pots, the ends of their cloths are tied together, and then the women present pour the contents of some of the pots over them. In both castes the dead are sometimes burned and sometimes buried. Neither perform sráddha, but the Upparas give Bráhmans rice and vegetables on Pongal day as a kind of substitute. Both castes eat mutton and pork and drink alcohol. The Uppiliyans take a rather higher position in the Tamil country than the Upparas do in the Telugu districts. [C.R. 1871, p. 157; C.R. 1891, paras. 504 and 505; Buchanan's *Mysore, etc.*, Vol. 1, p. 211; *Indian Antiquary* for 1879, p. 218; *Mysore C.R.*, p. 249; *North Arcot Man.*, Vol. I, p. 246.]

Úráli (62,797; M. 2)—Agricultural labourers in Coimbatore, Trichinopoly and Madura. (In South Malabar, however, the word is a synonym for Kólayán.) There seems to be some connection between the Úrális and the Ambalakárans or Muttiriyans. Muttiriyan is a sub-division of both Úráli and Ambalakáran; and both of these are found in the same districts. Perhaps the Úrális are an offshoot of the Tamil Vahaiyans, which by change of occupation has transformed itself into a distinct caste. (See Ambalakáran.) The caste is split up into a number of sub-divisions called after the name of the tract or *nádu* in Trichinopoly which each inhabits. To get back into the caste an excommunicated man has to kill a sheep or goat before the elders and mark his forehead with its blood. He then gives a feast to the assembly and puts part of the food on the roof of his house. If the crows eat this he is received back into the caste. (Bráhmans always put out portions of the sráddha offerings in the same way, and judge whether they are acceptable or not by noting if the crows eat them or not). Marriage is infant or adult. A man detected in an intrigue with an unmarried woman is fined and has to marry her, and at the wedding his waist-string is tied round her neck instead of a *táli*. The well-to do people of the caste employ Bráhmans as priests, but others content themselves with their own elders. Widows and divorced women may marry again. The dead are either burned or buried. The richer members of the caste perform sráddha. They drink alcohol and eat fowls, mutton, pork, fish, rats, etc. In social position they come below the Idaiyans, Tottiyans and Kallans. Their title is Kavandan. [C.R. 1891, para. 389.]

URITÁVAN—A synonym for the Canarese Bédaru in Malabar.

URIYA—See Odiya.

UR-UDAIYÁN—Literally, 'lord of a village'; a synonym for Nattamán.

Urukkáran (482)—A Musalman tribe in the Laccadive Islands.

URUMIKKÁRAN—Literally, one who plays on the drum called *Urumi*. They are Tottiyans in Madura and Paraiyans elsewhere.

UTLAVÁDU—An occupational term, meaning 'makers of *utlams*'. An *utlam* is a sort of hanging receptacle for pots, etc., constructed of palmyra fibre, which some of the Yerukalas make and sell. Taken as a sub-caste of Yerukala.

UTTARÁSI—A sub-caste of the Oriyá Boishnobos.

VÁDA—Literally, 'a boatman'; a sub-caste of Palli. Vádas, however, often call themselves Balijas.

VADAMÁLIYAR—A sub-caste of Chetti in the Madura district.

VÁDHI—A title assumed by the Kóliyans of Tinnevelly.

VADRA, VADRANGI—A sub-caste of Kamsala. They are Telugu carpenters. See Kammálan.

Vadugan (95,924)—Literally, 'a Telugu man'. A linguistic term wrongly returned as a caste name by Kammas, Kápus and Balijas in the Tamil districts.

VADUGÁYAN (Tinnevelly)—Literally, 'a Telugu shepherd'. A Tamil synonym for Golla. Their title is either Kóno or Naidu.

VAGUNIYAN—A sub-caste of Mádiga or Chakkiliyan in the Tamil districts.

VAIKHÁNASA (Gódávari and Kistna)—Followers of the *rishi* Vaikhánasa. A sub-sect of Bráhman Vaishnavas, the members of which are mainly temple servants. See Bráhman.

VAIKÁVI—A sub-caste of Pandáram. They are found only in the Tinnevelly district, where they are measurers of grain and púját is in village temples.

VAISHNAVA—A name usually applied in the schedules to Sátánis.

Vaisya (19,159)—The third of the traditional castes of Manu. It is doubtful whether there are any true Dravidian Vaisyas, but some of the Dravidian trading castes, notably the Kómatis, are treated as Vaisyas by the Bráhmans, though the latter do not admit their right to perform the religious ceremonies which are restricted by the Védas to the twice-born, and require them to follow only the Puránic rites.

VÁJALI, VÓJALI—Same as Ójali.

Vakkaliga, OKKILIYAN (68,985)—Canarese cultivators who originally belonged to Mysore and are found mainly in Madura and Coimbatore. The caste is split up into several sub-divisions, the names of two of which, Nonaba and Gangadikára, are derived from former divisions of the Mysore country. Each of these is again split up into totemistic exogamous sections, some of which are Chinnada-kula (gold), Belli-kula (silver), Khajjáya-kula (a cake), Yemme-kula (a buffalo), Alagi-kula (a pot), Jóla-kula (chólum). The termination 'kula' means a clan. Some of the details of their marriage ceremonies are unusual. The bridegroom wears a sword, rági is ground, a *jamba* tree is planted, and the bodies of the couple are rubbed with turmeric. They employ Bráhman priests and are taking to burning their dead, but they eat animal food. [C.R. 1891, para. 379; Buchanan's *Mysore, etc.*, Vol. I, pp. 221–223, 242, 313, 374–375; *Indian Antiquary* for 1873, p. 50; *Mysore C.R.* 1891, p. 225; *South Canara Man.*, Vol. I, p. 164; *Journal of the Anthropological Society of Bombay*, Vol. I, pp. 449–474.]

VAKKALU-MAKKALU—Same as Vakkaliga.

VALA CHETTI—A Malayálam and Tamil name for the Gázulu Balijas.

VÁLAGADAVA—A class of Canarese musicians; taken as a sub-caste of Dévadiga.

Valaiyan (360,296; M. 4)—A shikári caste found mainly in Madura and Tanjore. In the latter the names Ambalakáran, Sérvaikáran, Védan, Siviyán and Kuruvikkáran are indiscriminately applied to the caste. The connection between them and the Ambalakárans and Urális has been referred to in the notes on those two castes. The Madura Valaiyans are less Bráhmanised than those in Tanjore, the latter employing Bráhmans as priests, forbidding the marriage of widows, occasionally burning their dead, and being particular what they eat. But they still cling to the worship of all the usual village gods and goddesses. [C.R. 1891, para. 540; *Tanjore Man.*, p. 193; *Madura Man.*, Part II, p. 63.]

VALANGAMATTÁN—Literally, 'people of the right-hand division'. An honorific name assumed by some Paraiyans.

VALANGAN—A synonym for Nókkan.

VÁLÉKÁRA—Same as Vilyakára.

VÁLILÁN—Literally, 'one without a sword'. A sub-caste of the Madura Agamudaiyans.

VALINCHIYAN—A synonym for Velakkattalavan.

VÁLI-SUGRÍVA—A synonym for Lambádi; Váli and Sugríva were two monkey chiefs mentioned in the Rámáyana and the Lambádis say they are descended from them.

VALLADAR—A sub-caste of the South Arcot Kallans. Its title is Pillai.

Vallamban (24,241)—A cultivating Tamil caste found in Tanjore and Madura. [C.R. 1891, para. 362; *Madura Man.*, Part II, p. 57.]

VALLI-AMMAI-KÚTTAM—A synonym for Kuravan. Literally, 'followers of Valli-Ammai', the wife of the god Subrahmanya, who is claimed to have been a Kurava woman.

VALLÓDI—A sub-caste of Sámantan. [C.R. 1891, para. 350.]

Valluvan (54,760; M. 2)—A caste of priests to the Paraiyans and Pallans who were originally Paraiyans themselves, but now will not dine or intermarry with them. [*North Arcot Man.*, Vol. I, pp. 199–200; C.R. 1891, para. 437.] In Malabar, it is the name of a class of boat-men.

VÁLMÍKA—Literally, 'an ant-hill'. A synonym for Bóya.

VÁL-NAMBI—A synonym for Mússad. 'Nambi' is a title of Bráhmans and 'Vál' means a sword, and the tradition is that the name arose from the ancestors of the caste having lost some of the privileges of the Védic Bráhmans owing to their having served as soldiers when Malabar was ruled by the Bráhmans prior to the days of the Perumáls.

Valuvádi (5,632)—Cultivators in the Pudukkóttai State.

Váni (783)—Literally, 'a trader'. A Konkani-speaking trading caste.

Vániyan (171,138)—Oil-pressers among the Tamils, corresponding to the Telugu Gándlas, Canarese Gánigas, Malabar Chakkáns and Oriyá Tellis. Entries of Vániyan occurring in Malabar have been clubbed with Chakkán. Vániyan was also returned in Canara and was similarly clubbed with Chakkán, but this seems to have been wrong, as some of them are Konkani-speaking traders, see Váni.

For some obscure reason Manu classed oil-pressing as a base occupation, and all followers of the calling are held in small esteem, and in Tinnevelly they are not allowed to enter the temples. In consequence, however, of their services in lighting the temples (in token of which all of them except the Malabar Vániyans and Chakkáns wear the sacred thread) they are earning a higher position, and some of them use the sonorous titles of *Jóti-Nagarattár* (dwellers in the city of light) and *Tiru-vilakku-Nagarattár* (dwellers in the city of holy lamps). They employ Bráhmans as priests, practise infant marriage and prohibit widow marriage, usually burn their dead, and decline to eat in the houses of any caste below Bráhmans. However, even the washermen decline nevertheless to eat with them. Like the Gándlas, they have two sub-divisions, Ottai-sekkán and Irattai-sekkán, who use respectively

Van.-Vel. one bullock and two in their mills. Oddly enough, the former belong to the right-hand faction and the latter to the left. Their usual title is Chetti. [C.R. 1891, para. 498; *Tanjore Man.*, p. 189; *North Arcot Man.*, Vol. I, p. 231.]

Vannán (208,713; M. 47)—Tamil washermen. In Malabar, the same as Mannán, (*q.v.*). [C.R. 1891, para. 488; *Madura Man.*, Part II, p. 73; *Tanjore Man.*, p. 197; *North Arcot Man.*, Vol. I, p. 237.]

VANNATTÁN—A synonym for Veluttódan.

VANNIYAN—A synonym for Palli.

VANTARLU—Literally, 'a strong man'; a sub-caste of Telugu. See Kamma.

VÁNUVAN—A name assumed by oil-pressing Vániyans who have left their traditional occupation and taken to grain and other trade.

VÁRAKURUP—A title of the Malabár Paravans.

VÁRIYAN—A sub-caste of Ambalavási. [C.R. 1891, para. 444.]

VARUNAKULAM—Literally, 'Varuna's clan,' Varuna being the god of rain. A synonym for Karaiyán.

VATTAKKÁDAN—Literally, 'a native of Vattakád'; a name given to the Chakkáns of South Malabar.

VÁTTI—*Literally, 'an instructor'; a synonym for Kávutiyan.*

VATTI-KURUP—A synonym for Tólkollan.

VAYANI, VAVINIAN—Same as Vaguniyan.

Védan (25,519)—A Tamil-speaking labouring and hunting caste, the members of which were formerly soldiers and subsequently dacoits. The name means a hunter, and is loosely applied to the Irulas in some places. There is some connection between the Védans and the Tamil Vóttuvans (*q.v.*), but its precise nature is not clear. Marriage is either infant or adult. Widows may marry their late husband's brother or his agnates. Some employ Bráhmans as priests. They either burn or bury their dead. They claim descent from Kannappa Náyanár, one of the 63 Saivite saints (cf. Ambalakáran). Their title is Náyakkan. [C.R. 1891, para. 538; *Madura Man.*, Part II, p. 63; *North Arcot Man.*, Vol. I, p. 234; *Mateer's Native Life in Travancore*, p. 60.]

Velakkattalavan (8,767)—Malayálam barbers who serve only Nayárs and higher castes. Their women act as midwives. [C.R. 1891, para. 471.]

Velama (436,327)—Telugu cultivators. See Kamma. [C.R. 1891, para. 312; *Indian Antiquary* for 1879, p. 216; *North Arcot Man.*, Vol. I, p. 216.]

VÉLAMPAN—Literally, 'a rope-dancer'; a sub-caste of the Malabar Ándis.

VÉLÁN—A title used by Kusavans. It is equivalent to Vellála.

Vélan (3,120)—Malayálam devil-dancers, sorcerers and physicians. Their women act as midwives. [C.R. 1891, para. 546.]

Vellála (2,378,739; M. 1)—The Vellálas are the great cultivating caste of the Tamil country, and by general consent the first place in social esteem among the Tamil Súdra castes is awarded to them. To give detailed descriptions of the varying customs of a caste which numbers, as this does, over two and a quarter millions and is found all over the Presidency is unnecessary, but the internal construction of the caste, its self-contained and distinct sub-divisions, and the methods by which its numbers are enhanced by accretions from other castes are so typical of the corresponding characteristics of many of the Madras castes that it seems to be worth while to set them out shortly.

The caste is first of all split up into four main divisions named after the tract of country in which the ancestors of each originally resided. These are (1) *Tondamandalam*, or the dwellers in the Pallava country, the present Chingleput and North Arcot districts, the titles of which division are Mudali, Reddi and Nainár; (2) *Sóliya*, or the men of the Chóla country, the Tanjore and Trichinopoly districts of the present day, the members of which are called Pillai; (3) *Pándya*, the inhabitants of the Pándyan Kingdom of Madura and Tinnevelly, which division also uses the title of Pillai; and (4) *Konga*, or those who resided in the Kongu country, which corresponded to Coimbatore and Salem, the men of which are called Kavandans.

The members of all these four main territorial divisions resemble one another in their essential customs. Marriage is either infant or adult, the Puránic wedding ceremonies are followed, and (except among the Konga Vellálas), Bráhmans officiate. They all burn their dead, observe 16 days' pollution, and perform the Karumántaram ceremony to remove the pollution on the sixteenth day. There are no marked occupational differences among them, most of them being cultivators or traders. Each division contains both Vaishnavites and Saivites and (contrary to the rule among the Bráhmans) differences of sect are not of themselves any bar to intermarriage. Each division has Pandárams, or priests, recruited from among its members, who officiate at funerals and minor ceremonies, and some of these wear the sacred thread, while other Vellálas only wear it at funerals. All Vellálas perform srúddhas and observe the ceremony of invoking their ancestors on the Mahálaya days (a piece of ritual which is confined to the twice-born and the higher classes of Súdras), all of them decline to drink alcohol or to eat in the houses of any but Bráhmans, and all of them may dine together.

Yet no member of any one of these four main divisions may marry into another, and, moreover, each of them is split up into sub-divisions (having generally a territorial origin) the members of which again may not intermarry.

Thus the *Tondamandalam Vellálas* are sub-divided into the Tuluvas, who are supposed to have come from the Tulu country; the Poonamallee Vellálas, so called from the town of that name near Madras; and the Kondaikattis (those who tie their hair in a knot without shaving it). None of these three will intermarry.

The *Sóliya Vellálas* are sub-divided into the Vellán Chettis, meaning 'the Velláln merchants' (who are again further split up into three or four other territorial divisions); the Kodikkáls (betel-gardens who grow the betel-vine; and the Kánakkilináttár, or inhabitants of Kánakkilinádu. These three similarly may not intermarry, but the last is such a small unit and girls in it are getting so scarce that its members are now going to other sub-divisions for their brides.

The *Pándya Vellálas* are sub-divided into the Kárkáttas or Káraikáttus, who, notwithstanding the legends about their origin (see C.R. 1891, para. 356), are probably a territorial sub-division named from a place called Káraikádu; the Nangudis and Panjais, the origin of whom is not clear; the Arumbúrs and Sirukudis, so called from villages of those names in the Pándya country; the Agamudaiyans, who are probably recruits from the caste of that name; the *Nirpúsis*, meaning the wearers of the sacred ashes, and the Kóttai Vellálas or 'Fort Vellálas.' These last are a small sub-division the members of which live in the Srívaikuntam Fort and observe the strictest *gósha* (see C.R. 1891, para. 356). Though they are, as has been seen, a sub-division of a sub-division of a caste, yet their objection to marrying outside their own circle is so strong that, though they are fast dying out because there are so few girls among them, they decline to go to the other sub-divisions for brides.

The *Konga Vellálas* are sub-divided into the Sendalais (red-headed men), Padaitalais (leaders of armies), Vellikkai (the silver hands), Pavalamkatti (wearers of coral), Malaiyadi (foot of the hills), Tollakádu (ears with big holes), Attangarais (river bank) and others, the origin of none of which is clearly known, but the members of which never intermarry.

In addition to all these divisions and sub-divisions of the Vellála caste proper, there are now-a-days many groups which really belong to quite distinct castes but which call themselves Vellálas and pretend that they belong to that caste, although in origin they had no connection with it. These nominally cannot intermarry with any of the genuine Vellálas, but the caste is so widely diffused that it cannot protect itself against these invasions, and after a few generations the origin of the new recruits is forgotten and they have no difficulty in passing themselves off as real members of the community. The same thing occurs in the Náyar caste in Malabar. It may be imagined what a mixture of blood arises from this practice, and how puzzling the variations in the cranial measurements of Vellálas taken at random are likely to become. Instances of members of other castes who have assumed the name and position of the Vellálas are the Véttuva Vellálas, who are really Véttuvans; the Púluva Vellálas, who are only Púluvans; the Illam Vellálas, who are Panikkans; the Karaiturai (lord of the shore) Vellálas, who are Karaiyáns; the Karukamattai (palmyra leaf stem) Vellálas, who are Shánáns; the Gáznlu (bangle) Vellálas, who are Balijas; the Guha (Ráma's boatman) Vellálas, who are Sembadavans; and the Irkuli Vellálas, who are Vannáns. The children of dancing-girls also often call themselves Mudali, and claim in time to be Vellálas, and even Paraiyans assume the title Pillai, and trust to its eventually enabling them to pass themselves off as members of the caste.

This account of the constitution of this caste will show how difficult it is to decide what shall be considered to be a 'main caste' at the present day, and how puzzling the work of clubbing the caste sub-divisions returned in the schedules may sometimes become. And every day these difficulties increase as (except among a few of the better educated classes) sub-divisions within a caste are becoming yearly more minute, while the limits which formerly separated one main caste clearly from another are growing less and less distinct. [C.R. 1871, pp. 144-5; C.R. 1891, para. 356; Buchanan's *Mysore, etc.*, Vol. II, pp. 38-40; *Madura Man.*, Part II, pp. 27-31; *Tanjore Man.*, pp. 178-182; *Coimbatore Man.*, Vol. I, pp. 56-61; *North Arcot Man.*, Vol. I, pp. 209-211.]

Veluttédan (11,629)—Malabar washermen. They only wash for Náyars and castes above the Náyars in rank. Nambúdris are not polluted by cloths washed by them, and if such a cloth is touched by a man of lower caste the Veluttédan can remove the pollution by merely sprinkling it with ashes and water. [C.R. 1891, para. 493.]

VENGIRI—Tamil-speaking cultivators and labourers in Chingleput, whose title is Náyakkan. They are reported to be identical with the Irulas and were clubbed with that caste.

VÉTAGIRI—A sub-caste of Mutrácha.

VÉTTAIKKÁRAN—Literally, 'a hunter'. An occupational term returned by Bóyas, Irulas, and Kuravans, and clubbed with one or the other according to the district in which it occurred, the title in the schedule, and so on.

Véttuvan (Tamil) 74,889—An agricultural and hunting caste found mainly in Salem, Coimbatore and Madura. The name means 'a hunter'. They are probably of the same stock as the Védans, though the exact connection is not clear, but they now consider themselves superior to that caste and are even taking to calling themselves Véttuva Vellálas (see Vellála). Tradition says that the Kongu kings invited Véttuvans from the Chóla and Pándya countries to assist them against the Kéralas. Another story says that the caste helped the Chóla king Áditya Varma to conquer the Kongu country during the latter part of the ninth century. In paragraph 538 of the 1891 Census Report reference is made to the belief that the Véttuvans are identical with the Veddahs of Ceylon. In connection with this supposition it is reported that the Véttuvans worship a goddess called Kandi-Amman, which may possibly mean 'the goddess of Kandy.' Of the endogamous sections into which the caste is divided the more numerically important are Vengánchi, Kilangu (root), Pasari, Virugu (firewood), Pannádi (sheath of the cocoanut leaf) and Villi (bow). They have their own barbers, who seem also to form a separate sub-division and are called Véttuva Ambattans or Návidans, both of which words mean 'barber.' These are said to refuse to serve any one lower in caste than a Konga Vellála. Nominally they are Hindus, but they are said to worship the seven Kannimár, or aboriginal goddesses, to whom the Irulas (*q.v.*) also pay homage. They eat meat and drink alcohol, though some of those who are endeavouring to increase their social repute are taking to vegetarianism. Widow marriage is forbidden. They either burn or bury the dead, but no ceremonies are performed for deceased ancestors. Their customs are thus a curious mixture of those followed by high castes and low ones. Their ordinary title is Kavandan. [C.R. 1891, para. 390.]

Véttuvan (Malayálam) 15,696—Agricultural serfs, shikáris and collectors of forest produce who live in the Malabar jungles. They have two endogamous sub-divisions called Kudi and Peringala. The former keep their hair long and their women wear a cloth. The latter have top-knots and their women dress in leaves, which they wear only round their waists and renew daily. The latter are an unclean set of people who live in rude bamboo and reed huts and will eat anything down to carrion. Yet they consider themselves superior to Cherumans and Pulaiyans and are careful not to be polluted by them. They are nominally Hindus and follow Marumakkattáyam. This same name is also borne by a class of masons and salt-workers in the low country in Malabar.

Vib.-Yog.

VIRÁKA-GUNTA—A low class of wandering beggars; clubbed with Mála.
VIL-KURUP—A synonym for Tólkollan.
VILLIYAN—Literally, 'a bowman'; a synonym for Tamil-speaking Iralas in Chingleput.
VÍLYAKÁRA—A sub-caste of Sérvégára or Kótégára.
Vipravinódi (487)—Telugu-speaking beggars who beg only from Bráhmans. See Ándi.
VÍRABHADRAKULAM—A synonym for Vannán. Vírabhadran is the washermen's patron deity.
Víramushti (1,677)—A Telugu beggar caste. See Ándi.
VIRÁNATTÁN, VÍRANÁKKAM—Literally, 'a drummer.' They were originally temple servants but they now do miscellaneous day labour. All their females are prostitutes, and the name has been clubbed with Dási. Their titles are Méstri and Mudali.
VÍRASAIVA—A synonym for Lingáyat.
VÍRUDÁIYÁN—A synonym for Nókkan.
VISWA BRÁHMAN, VISWAKARMA—A synonym for Kamsala or Kammálan.
VÓDÁRI (South Canara)—A sub-caste of Kumbára.
Vódó (76)—A small caste of Oriyá basket-makers and cultivators in the Vizagapatam Agency.
VULUPULA—A class of indigo dyers in Vizagapatam; a sub-caste of Teákala.

WAHÁBI (1)—A Musalman sectarian name.

YÁKARI, YÁKARLU—A sub-caste of Mutrácha.
YÁKINI-KULAM—A small class of Telugu beggars; clubbed with Dásari.
Yánádi (103,906)—A Telugu-speaking forest tribe found chiefly in Nellore. The name is also given to Telugu-speaking Iralas (*q.v.*) in Chingleput. [C.R. 1891, para. 417; *Nellore Man.*, pp. 148–154; *North Arcot Man.*, Vol. I, pp. 249–251; *Madras Museum Bulletin*, Vol. IV, No. 2.]
YÁNÁTI—Entries of this name were clubbed with Yánádi, but it has since been reported that in Bissamcuttack taluk of the Vizagapatam Agency there is a separate caste called Yánáti or Yénóti Dora which is distinct from either Yánádi or Konda Dora.
Yáta (52,696)—Telugu toddy-drawers. [C.R. 1891, para. 523.]
YÁTAGIRI—Same as Vétagiri; a sub-caste of Mutrácha.
YÉLAMA—Same as Velama.
YENUNGO, BENUNGO—A sub-tribe of Poroja.
YERAVA (1)—A forest tribe belonging to Coorg.
Yerravála (1,968)—A forest tribe in Coimbatore and Malabar.
Yerukala (65,513)—A wandering tribe of thieving, begging, fortune-telling and basket-making gipsies found living in movable bamboo and date mat huts in all the Telugu districts. They have usually been treated as the same as the Kuravas, but, as is stated in the note on the latter caste, they seem to be distinct. Each gang has its own headman or Berumanasam (the big man), who presides over the panchávats which enquire into caste offences such as adultery, entering another man's hut, dressing like ordinary Súdras, or the wearing by women of clay bangles on the right arm, which should be reserved for brass ones. [*Cuddapah Man.*, p. 35; *Nellore Man.*, p. 151–162.]
Yógi-Gurukkal (1,437)—A Malayálam-speaking beggar caste. They are also priests in Káli temples and pial schoolmasters. They bury their dead in a sitting posture. See Ándi.

D.O. No. 1497

(Office of the Census Commissioner for India.)

Simla, dated the 7th. November 1910
8/K

Dear Sir,

As promised in my D.O. letter No. 1231 dated the 16th. September 1910, I send herewith a copy of my article on Caste contributed to the Encyclopaedia of Religion and Ethics.

Yours very truly,

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[This article is circulated with a view to the examination of the statements made in it, which may possibly not always be of general application. In such cases the facts, as they obtain locally, should be described in the Census Report, though without mention of this article.]

CASTE.—1. The Hindu Caste System.

CASTE.—1. The Hindu caste system.—Social distinctions exist amongst all nations, but nowhere are they so rigidly observed as amongst the Hindus. In Modern Europe there are numerous gradations, from the landed aristocracy to the unskilled labourer, and social intercourse is practically confined to persons of approximately the same social standing. But there is no hard and fast boundary between one gradation and the next. The different strata gradually merge, the one into the other; and it is possible for a successful man to raise himself, or at least his children, from the lowest to almost the highest circle of society. Moreover, the spirit of exclusiveness has no external sanction. Each individual is free to decide for himself. He can choose his associates, and even his wife, from the classes beneath him without any outside interference. People who do not approve of his choice may hold aloof from him, but he incurs no special penalties. The Hindus, on the other hand, are divided into an immense number of entirely separate social groups, or castes, the members of which are compelled to abstain from eating with, or marrying, persons belonging to other groups. Their conduct is guided and circumscribed by an infinite number of rules regarding marriage, religious and social ceremonies, eating and drinking, and the like. A man must take his wife from within the caste, or some specified subdivision of it, but she must not belong to his own section of that subdivision, nor must she be within certain prohibited degrees of relationship. He must observe the ceremonies customary amongst his caste-fellows at marriage, on the occurrence of a birth or death in his family, and on other similar occasions. He must abstain from food regarded by his caste-fellows as impure, and from acts which are held to be improper, as, for instance, in many cases, the marriage of widows, or failing to give a girl in marriage before she has attained puberty. He must not take food and drink, or certain kinds of food and drink, from a man of inferior caste, or, as is not infrequently the rule, from a man of any other caste. He must not render certain services to men of low caste. If polluted by their touch, or, it may be, their proximity, he must purify himself; while, if their shadow should fall on his food, he must instantly throw the latter away.

2 Different types of castes.—The members of a caste are bound together by the possession of a common traditional occupation and the belief in a common origin. The rule prohibiting marriage outside the limits of the caste is so strict that the belief in a common origin is easily understood, especially in India, where such a belief is often found to exist even in circumstances where it is clearly unfounded. But, as a matter of fact, there can be no doubt that most castes have been recruited from different sources.

The highest of all castes, the Brāhman, for example, contains many heterogeneous elements. The Brāhmans of Upper India usually have fine features, and belong to the race of immigrants from the North-west who are commonly known as Aryans or Indo-Aryans. The broad, depressed noses of those of Southern India show that they are Dravidians like their neighbours, while the physiognomy of the Brāhmans of East Bengal betrays an unmistakable admixture of Mongolian blood. The Sākadvīpī Brāhmans have been identified with the priesthood of the early Persian invaders of India, and the Ojhā Brāhmans with the Baigas, or soothsayers, of the Dravidian aborigines. The Brāhmans of Manipur are the descendants of members of the priestly caste by women of the country. The Barna, or degraded Brāhmans, who minister to the lower castes and often intermarry with them, are probably, in many cases, the descendants of individuals belonging to those lower castes who, by virtue of their profession, assumed the usual levitical title. The origin of the Rājputs is still more heterogeneous, and even at the present day numerous instances can be noted of accretions still in progress. The same agglomeration of different units is seen in most of the functional castes properly so called.

3. The functional castes.—These are the castes amongst whom, as will appear further on, the present rigid system of caste restrictions probably originated. There is a separate caste, or group of castes, for every one of the occupations that were followed in earlier times before the introduction of machinery.

The Brāhman, or priestly caste, has already been mentioned. The trading castes, collectively known as Baniyā, include, amongst others, the Khatrī of the Panjāb, and the Agarwāl and Oswāl of Rājputāna, who ply their trade of money-lending, cloth selling, and grain-dealing throughout Northern India as far as the outskirts of Assam. It would be tedious to enumerate all the functional castes. They include numerous groups of ordinary cultivators, of growers of special crops such as betel-leaf, vegetables, flowers, and tobacco; of artizans such as weavers, cobblers and leather-workers, carpenters, potters, goldsmiths, blacksmiths, workers in brass and bell-metal, tailors, cloth-printers and dyers, cotton-cleaners, workers in glass and lac, firework makers, etc.; of village servants, such as cowherds, barbers, washermen, watchmen, and scavengers; and various other occupations, such as genealogists, writers, bards, astrologers, oil-pressers, distillers, toddy-drawers, boatmen, fishermen, cattle-breeders, sheep-breeders, musicians, actors, dancers, singers, and acrobats, carriers, pedlars, salt and earth-workers, rice-huskers, hunters, fowlers, etc., etc.

The functional castes are not the same all over India. Each of the old important political divisions evolved its own functional groups; and, although there is a general similarity owing to the universal tendency to conform to the system laid down or described in the old religious books, there is infinite variety in the details. The priests are known as Brāhmans in all parts of India; and, in spite of the different sources from which they have sprung, are everywhere regarded as members of one and the same caste; but with this single exception, not only is there no necessary affinity between functional groups following the same occupation, say in Madras and Bengal, but there is also no necessary resemblance in their caste customs, or even in the name by which they are known.

The principal trading castes of Rājputāna occupy a high social rank. They belong to the Aryan stock, and are strictly orthodox in their religious and social ceremonies. They have no connexion with the Komatis of Southern India. The latter, though they hold a similar social position, are obviously of Dravidian origin; their *gotras*, or exogamous groups, appear to be derived from totems; and the marriage of first cousins, which is forbidden in Rājputāna, is compulsory. The Balija, or chief trading caste of the Telugu country, is entirely distinct from the above groups, and belongs to a lower grade of the community. The Suvarnabanik of Bengal is again quite different. In the same way the Idaiyan, or Tamil shepherd caste, has no connexion whatever with the Gareri of Upper India; nor has the Idiga, or Telegu toddy-drawer, any affinity, with the toddy-drawing castes of other parts of India, nor the Vaidya of Bengal with the Vaidu of the Bombay Presidency.

4. **Race castes.**—At the present day there are numerous castes which do not owe their origin to function, although, by force of example, their organisation is almost equally rigid, and they are generally identified with particular trades or occupations. Of these the most important are the race castes. These communities were originally tribes; but, on entering the fold of Hinduism, they imitated the Hindu social organization, and have thus gradually hardened into castes.

Amongst the most prominent members of this group may be mentioned the Ahirs, or cowherds of Upper India. In the *Rāmāyana* and *Mahābharata* the Abhīras in the west are spoken of; and in ancient Hindu geography the tract between the Tapti and Devagarh is named after them; they were also at one time dominant in Gujarāt and Nepāl. According to some, they are the descendants of a Scythian tribe who entere dIndia from the North-west about two thousand years ago, while others regard them as an old Indian or half-Indian race who were driven south before the Scythian invasion.[1] The Dom is another race caste whose representatives are found scattered all over Northern India. A curious feature of this caste is that its traditional occupation is far from uniform. In most parts the Dom is a scavenger and basket-maker, but in Kashmīr he is a cultivator, in Kumaon a stone-mason, in Assam a fisherman, and in the Orissa States a hewer and splitter of wood.

Race castes are numerous in all parts of India. In Bengal the Rājbansi, Kaibartta, Pod, Chandāl (Namasudra), Bāgdi, and Bauri deserve special mention; in the United Provinces and Bihār the Bhar, Chero, Dosādh, and Pāsi; in Rājputāna and the Panjāb the Jat, Gujar, and Meo; in Bombay the Koli and Mahār; and in Madras the Nāyar, Māl, Paraiyan (Pariah), and Vellāla. There are also numerous smaller castes which consist not of a whole tribe, but only of a section of it which has become Hindu while the main body was still Animistic. To this category belongs the Binjhwar caste of the Cent. Prov., which is believed to be an offshoot of the Baiga tribe.

The race castes, as a rule, are probably less mixed than the functional castes; but some of them are the relics of a bygone nationality rather than a homogeneous tribe.

The Newārs of Nepāl, for example, were the dominant race in that country before it was conquered by the Gorkhas. At that time they were divided into a whole series of social groups which neither ate together nor intermarried. They still observe these distinctions amongst themselves, but by outsiders they are regarded as forming a single caste. The Marāthās, whose history is well known, are another illustration of this variety of race caste.

5. **Sectarian castes.**—Another type of caste is that which has originated from sect. The Lingāyat, or Virshaiv, caste of Bombay and Southern India, which numbers more than two and a half millions, was founded by a reformer who denied the supremacy of the Brāhmans. It was thus originally a sect which to a great extent rejected the Hindu social system; but its adherents now form what is commonly regarded as a caste, though they still retain among themselves a recollection of their original social distinctions. The Baishtams of Bengal form a very similar group, but they rank much lower in popular estimation owing to the impure sources from which most modern recruits to their ranks have come.

6. **Castes formed by crossing.**—Some castes again are formed by crossing. The Khas of Nepāl are descended from the offspring of mixed marriages between the early Rājput or Brāhman immigrants and the Mongolian women of the country. The Shāgirdpeshas of Orissa are descended from men of good caste by their maid-servants, and the Rājbansi Baruas of Chittagong are believed to be the offspring of Bengali women and Burmese men. In the case of the Khas the miscegenation took place many centuries ago, but with the Shāgirdpeshas the process is still going on.

7. **Castes formed by migration or change of occupation.**—Sometimes new castes are formed by migration or change

[1] The Ahīrs are probably not homogeneous. There are, for example, great differences between the Ahīrs of the Deccan and those of Cutch and Kāthiāwār. The term seems to have been applied to various pastoral tribes.

of occupation. The Bābhans of Bihār and the United Provinces are commonly believed to be Brāhmans who lost their original status by taking to agriculture.[1] The Siyalgirs of Midnapore are descended from immigrants from Gujarāt who settled in this district several centuries ago.

8. Castes of new converts.—Lastly, there are certain castes which are the recognized asylum for new converts from amongst the aboriginal tribes. The best known of these is the Koch of Assam. The word *Koch* originally denoted an aboriginal tribe, which was dominant a few centuries ago in Lower Assam and North-east Bengal. When the members of this tribe came under the influence of Hinduism, those in the latter tract took the designation of *Rājbansi*, which was already the name of a numerous Hindu social group there. In Assam, however, where their numbers and influence were greatest, the Koch on conversion still retained their old tribal name. Subsequently, when members of cognate tribes in the same locality adopted Hinduism, they also called themselves *Koch*, which has thus come to be regarded as the name of a regular Hindu caste. See further, art. ASSAM.

9. Cast government.—Caste discipline is maintained by the members of the community through their recognized leaders. Sometimes, chiefly amongst the higher castes, these are simply the more prominent members of the society who hold no regular official position, but merely take the lead when necessity arises. Sometimes they hold offices with well-defined duties, but usually, especially amongst the functional castes, they form a standing committee, or *pañchāyat*, which deals with all breaches of caste discipline and other matters affecting the community. The decisions of the *pañchāyat* are final, and their authority is unquestioned. Minor breaches of caste rules and restrictions can be expiated by a ceremony of purification and a feast to the fraternity; but for more serious offences, or for contumacy, the penalty is excommunication. A man against whom this sentence has been pronounced is cut off from all intercourse with his caste-fellows, who will neither eat nor smoke nor associate with him; he is shunned as a leper, and his life is made so miserable that he soon becomes eager to accept any conditions that may be imposed upon him. Should his offence be too heinous to permit of atonement, he is driven to seek admission to some lower caste, or to become a Muhammadan, or to hide himself in the towns, where the trammels of the caste system are weaker and less irksome than in the villages. It may be added that, although the *pañchāyat* exercise full authority, they often consult the caste Brāhmans, in cases where matters of religious ceremonial are concerned.

10. Sub-castes.—Although to outsiders a caste presents the appearance of a single homogeneous entity, to the members themselves this is seldom the case. Most castes are split up into various sub-castes, the members of any one of which may usually eat with those of the other sub-castes, but are not allowed to intermarry with them. So far as marriage is concerned, these sub-castes appear at first sight to be virtually separate castes. There is, however, far less fixity about the sub-caste than about the caste; and while new sub-castes are constantly springing into existence, some of the existing ones are being merged in other sub-castes. As a rule, the prohibition of intermarriage between members of the different sub-castes is far less rigid than it is between members of different castes; and when the rule is broken, the penalty is usually not expulsion, but merely some form of atonement, after which the member of the higher of the two sub-castes concerned, and possibly his or her parents, take rank in the lower. Sometimes, again, the prohibition of intermarriage applies to certain sub-castes and not to others, or merely to the giving of daughters and not of sons. In some places certain subdivisions of a caste form genuine sub-castes between which marriage is prohibited; while in other places, though the same sub-divisions are recognized, they do not operate as a bar to marriage. The comparative mildness of the restrictions where sub-castes are concerned is accounted for by the belief in a common origin which is shared by all members of a caste, irrespective of minor subdivisions, and by a feeling of affinity and common interest and the necessity which occasionally arises for concerted action.

Numerous causes operate to produce sub-castes. In a country where the consequences of marrying an unsuitable person are so serious, parents are naturally reluctant to give their children in wedlock to those with whose antecedents they are imperfectly acquainted. If, therefore, some members of a community migrate to a distance and gradually lose touch with their old home, they find it increasingly difficult to form matrimonial alliances there, and eventually lose the *jus connubii*.

In former times, when India was split up into a great number of petty principalities, the members of a caste in each such principality usually married only amongst themselves, and so formed a separate sub-caste. A very large number of the existing sub-castes are distinguished by names indicating locality, such as Gaur, Tirhut, Bhojpur, Kolagu, Karnatak, or Multan. Political influence still operates to create sub-castes. Quite recently the Chief of the small Native State of Saraikela, having had a dispute with one of his landholders, issued an order prohibiting the people in other parts of the State from all social intercourse with their caste-fellows residing on that landlord's property. If this order be enforced

[1] Another view is that they were Brāhmans who accepted Buddhism.

long enough, there can be no doubt that in the end the people themselves will adopt the prohibition as a genuine caste-rule, and will continue to enforce it without any outside pressure. A similar fissiparous tendency is noticeable wherever one tract is separated from another by a big river, or other physical obstacle. In the Mymensingh district in Eastern Bengal, there is, in the case of many castes, no intermarriage between those residing on opposite sides of the old course of the Brahmaputra. Difference of occupation is a frequent cause of cleavage, as in the case of the fishing and cultivating Pods and the fishing Kaibarttas and cultivating Kaibarttas of Bengal. So also are differences in social or religious observances. When some members of a caste abandon any practice regarded as disreputable, such as the re-marriage of widows or the eating of fowls, they come to regard themselves as superior to those who still follow the practice, and cease to associate or intermarry with them. The Bhatut Kurmis, who forbid widow re-marriage, and the Dudhwâr Dhanuks, who will not eat the leavings of other castes, have separated themselves from the main body of their caste-fellows who still permit these practices. Sometimes a section of a caste falls in social estimation owing to some misadventure. Various Bengal castes have sub-castes known as Pirâli, which are regarded as inferior because they are believed to have suffered contamination in the early days of Muhammadan rule; and the incursions of the Maghs in Backergunge gave rise to similar sub-castes in that district.

All the above are cases of scission. There are also numerous instances where the divisions within a caste are due to a real difference of origin. This is especially the case with the functional castes, which, as already stated, are often recruited from different sources. Owing to the fact that a caste is associated with the occupation by which its members usually earn their livelihood, there is a tendency to regard all persons who follow the same profession as belonging to the same caste, even though they may originally have come from an entirely different stock.

The Gayawâls, for example, though they are probably the descendants of some non-Aryan priesthood, are now regarded as a sub-caste of Brahmans. The Tântis of Bengal have sub-castes known as Dhoba, Sukli, and Sarâk, which appear to consist of members of the castes so named who, abandoning their ancestral occupation, took to weaving, and so gradually came to be regarded as belonging to the weaver caste rather than to the one from which they are descended. This process is a very gradual one. There are many groups following the same occupation which clearly belong to different social strata. The aboriginal Loharas of Chutiâ Nâgpur, for example, are merely Mundâs who do blacksmiths' work. No one would identify them with the regular Lohâr caste. The aboriginal Kalus of the same locality are oil-pressers, like the Telis, and are occasionally known as Teli; but the distinction between them and the regular Teli caste is still well marked. There can be no doubt, however, that in course of time these distinctions will become fainter and fainter. The lower groups will by degrees adopt the nomenclature and social customs of the higher ones, and will gradually obtain recognition as sub-castes of the same main caste.

11. Exogamous sections.—Castes are divided not only into sub-castes or endogamous groups, within whose limits marriage must take place, but also into exogamous sections—*septs, gotras*, or clans—the members of which are regarded as so closely related that they are not allowed to intermarry. These exogamous sections are of various types.

Amongst the Brâhmans they are generally eponymous: each such section, or *gotra*, is supposed to consist of the descendants of one or other of the great Vedic saints, or *rsis*. *Gotras* with similar names are found amongst numerous other castes, but in their case descent is claimed, not from the saint after whom they are named, but from those members of the caste who were numbered amongst his disciples. The Râjputs, and castes of the Râjput type, often have chiefs of comparatively modern times as the reputed ancestors of their exogamous sections. Sometimes, again, the subdivision is named after the place where the founder resided, or with reference to some personal peculiarity of his. Lastly, there are the totemistic clans which are found amongst the castes of the tribal type. The totem is some animal or vegetable formerly held in reverence by the members of the clan and associated with some taboo; but by the time a tribe has developed into a caste, the origin of the name has generally been forgotten, and the name itself is transformed: thus *Kachchhap* (a tortoise), which was a totem of many race castes of Bengal, has now often been changed to *Kâsyapa*, the name of a Vedic saint. It sometimes happens that tribal castes on the confines of Hinduism have no real exogamous groups, but have nevertheless adopted the paraphernalia which appertain to them, and claim to be divided into one or more *gotras* named after Vedic *rsis*. This is the case with the Bestâs of Southern India. They profess to be divided into two clans called Kâsyapa and Kaundinya, but the distinction is meaningless so far as their matrimonial arrangements are concerned.

With rare exceptions the restriction on marriage created by the exogamous group operates merely to prevent marriage with blood relations on the male side. So far as relations through females are concerned, there is much greater latitude. In Northern India, especially amongst the higher castes, near relations are generally forbidden to marry, but in the South it is considered desirable that a man's children should marry those of his sister.

12. Hypergamy.—Apart from the positive restrictions on marriage involved in the necessity of marrying outside the clan and inside the sub-caste, the Hindu father who wishes to arrange for the marriage of his child has still other matters to consider. The social status of minor groups within the limits of which the bride or bridegroom must be sought often varies a good deal; and his own standing, as well as that of his child, may be affected by his choice. Amongst the higher castes there is a very general rule that a man may not bestow his daughter in marriage on any one belonging to a lower social grade than his own, while he raises her status and his own if he can arrange for an alliance with some one of better rank. On the other hand, he may take a wife for his son from his own or a lower grade. There is thus a competition for husbands of the higher grades, not only amongst the fathers of girls belonging to the same grades, but also amongst those of lower rank. The result is that in the higher grades there are not enough men to meet the demand, and a heavy bridegroom price has to be paid. This

has led to various social evils, including female infanticide and 'Kulinism,' a system of wholesale polygamy which was until recently much in vogue amongst the Kulin Brāhmans of Bengal, some of whom were known to have married upwards of a hundred wives. Thanks to the measures taken by the British Government, the murder of female infants is now happily rare, but there is reason to fear that amongst the hypergamous castes girls are even now less carefully tended, fed, and clothed than boys. This is not so much the case with the lower castes, where hypergamy is not in vogue, and payment is usually made for the bride and not for the bridegroom.

A curious illustration of the influence of British institutions on Hindu marriage customs is afforded by the demand which has sprung up for bridegrooms with University degrees. The father of a young man who has passed the B.A. examination is usually able to obtain a far higher payment from the man to whose daughter he gives him in marriage than he would otherwise be able to ask.

13. **Other marriage customs.**—Although they do not strictly fall within the purview of the present article, it will be convenient to notice briefly certain other customs connected with marriage which exist among communities living under the caste system. Polyandry is now almost universally forbidden, but there can be no doubt that the practice was once wide-spread. Its existence in the Panjāb was noticed by the Greeks. The well-known legend of Draupadī, the wife of the five Pāṇḍu brothers, in the *Mahābhārata* also shows that the fraternal type, where a woman becomes the wife of several brothers, was recognized in early times among the Hindus of Northern India. The rule which exists among most of the lower castes that allow widows to re-marry, whereby the younger brother has a prior claim on his elder brother's widow, is generally regarded as a survival of this practice; and amongst a number of the lower castes there is still a good deal of laxity in the relations which exist between a woman and her husband's younger brothers. The matriarchal type of polyandry, where the husbands are not necessarily related, is now confined to the Todas of the Nīlgiris and the Nāyars and other castes on the Malabar coast. Even there it is falling into disrepute, and, where it survives at all, is gradually assuming the fraternal form. But there are instances elsewhere amongst the low castes of the tracing of relationship *through females*, of employing the sister's son as priest, and of entrusting to the maternal uncle the conduct of matrimonial arrangements, which point to a more wide-spread prevalence of this form of polyandry in earlier times. Polygamy is allowed by almost all castes, but it is generally discouraged, except for special reasons, such as the barrenness of the first wife, or her affliction with some incurable disease. In practice it is seldom that a man has more than one wife. Widowers re-marry freely, but in most parts it is only amongst the lower castes that widows are allowed to do so.

Marriage is regarded as a religious sacrament, and is therefore universal. A daughter, moreover, must be married before she attains puberty; and a father who fails in his duty in this respect not only goes to hell when he dies, but is punished in this world by his caste-fellows. Such, at least, is the theory; but in communities where the marriage of daughters is attended with special difficulties owing to the scarcity of suitable bridegrooms, the penalty is not very rigorously enforced. In some parts of the country it is the practice to give females in marriage when they are still quite young, and in many cases when they are little more than babies. This practice is generally most common among certain low castes, and seems to be due not, as has sometimes been said, to the influence of the Brāhmans, but rather to an attempt to put a stop to the pre-marital communism that still exists among the non-Hindu tribes to whom these lower castes are allied.

14. **Definition of caste.**—The word 'caste' is not of Indian origin. It is derived from the Portuguese *casta*, which means 'breed,' 'race,' or 'class.' The word in common use amongst the Hindus themselves is *jāt* or *jāti*, which means 'birth' or 'descent.' Owing to the confusion which often exists in the popular mind between a caste and its traditional occupation, it is not always easy to say whether a given term really indicates a caste, *i.e.*, a separate social group, or is simply a designation applicable to all persons following some particular occupation. The word *Baniya*, for example, is applied in Bengal almost indiscriminately to all the trading castes, such as Khatrī, Maheśrī, Rauniyār, Subarnabaṇik, Gandhabaṇik, *Bāis, and Kalwār; all aboriginal immigrants* to Bengal from Chotā Nāgpur, to whatever tribe they may belong, are promiscuously known as *Buna*; and *pālki*-bearers of different castes are jointly designated as *Dulia*. Sometimes, again, a term may be a genuine caste name, but it may refer to entirely different groups in different parts of the country. There is, for example, no connexion between the Khawas of Bombay and the homologous caste of Nepāl, nor between the Jugi, Jogi, or Yogi, of Bengal proper and the Yogi of Upper India. It is also sometimes difficult to decide whether a given group constitutes a separate caste or is merely a subdivision of some larger group, *i.e.*, a sub-caste. There are numerous groups which, for one reason or another, have dissociated themselves from the parent stock, and now claim recognition as independent castes. Where the process

of differentiation is recent and incomplete, as in the case of the cultivating Kaibarttas of Bengal,—who deny all connexion with the fishing Kaibarttas, and have recently assumed the name Mahisya,—this claim is not recognized by Hindu public opinion, and they are still regarded merely as a sub-caste. But where the process has been completed long ago, the case is different. There can be little doubt that the Sadgops of Bengal were originally Goślis who took to cultivation; but as there is now no connexion between the two communities, the Sadgops are universally recognized as a separate caste.

It is difficult to indicate any definite test by which a caste can be distinguished from other groups. It cannot be endogamy, for that would elevate all sub-castes to the rank of castes. This would not only be contrary to native feeling on the subject, but would also be highly inconvenient in practice, as it would create a bewildering multiplicity of castes. It would also ignore the fact that while the limits of a caste are tolerably certain and fixed, those of a sub-caste are not, and that circumstances may at any time lead to the formation of new sub-castes or to the disappearance of some of those which now exist.

As instances of the latter tendency, it may be mentioned that the various sub-castes of Sarnakār are beginning to intermarry in some parts of Bengal, and that in Hazāribāgh the various sub-castes of Kurmi have a joint *panchāyat*, and are therefore clearly on the way to amalgamation.

The main characteristics of a caste are the belief in a common origin held by all the members, and the possession of the same traditional occupation. It may perhaps be defined as 'an endogamous group, or collection of such groups, bearing a common name, having the same traditional occupation, claiming descent from the same source, and commonly regarded as forming a single homogeneous community.'

15. Origin of the caste system.—In the earliest writings of the so-called Aryans, who brought to India the Skr. languages and the religious beliefs of which Hinduism is the development, we find no trace of caste. When they entered India from the North-west, these invaders were divided into a number of tribes, each under its own chief. Every householder was a soldier as well as a husbandman, and even the sacerdotal office was not hereditary. Later on, as society became more complex, the community was divided, much in the same way as in ancient Persia, into four classes, *viz.* Brāhmans, *or priests*, Kṣatriyas, *or warriors*, Vaiśyas, or merchants, and Śūdras, or cultivators and servants, the last, mentioned consisting partly of half-breeds and partly of the black aborigines who had been conquered and brought into servitude. These classes were designated *varṇa* ('colour'), and the term *jāti* ('caste') was never applied to them. The distinctions involved by them, or at least by the first three, were neither so well marked nor so rigid as those of the modern caste system. A Kṣatriya could become a Brāhman, or a Brāhman a Kṣatriya; and although a man was supposed to take his first wife from his own class, there was no binding rule to this effect, while in any case he was free to take a second wife from a lower class. Amongst the Hindus, however, these four classes are regarded as the original castes. In the *Institutes* of Manu a separate origin is assigned to each, and all the better known castes existing at the time and place of the compilation of this great work are traced to various kinds of cross-breeding.[1] The Nishādas or fishermen, *e.g.*, are said to be descended from unions of Brāhman men and Śūdra women (Manu, x. 8), while the Chaṇḍāls are held to be the offspring of Śūdra men and Brāhman women (x. 12, 16). That some castes have sprung from miscegenation is known; and examples of this have been given above. But it is quite certain that all castes have not originated in that way. We have already seen that most of them owe their origin to function, but that some are racial, being composed of tribes that have entered the fold of Hinduism, while others are descended from the adherents of various sects, and others are due to cross-breeding. This, however, merely shows the sources from which the existing castes have been derived.

It is not so easy to say what gave rise to the caste system, or why social distinctions and observances have acquired in India a rigidity to which there is no parallel anywhere else in the world. It is not possible within the limits of the present article to review the various theories which have been put forward in explanation of this phenomenon. It must suffice to enumerate briefly the causes which, in the opinion of the writer, have given rise to it. In the first place, there was the prejudice, common both to the Aryans and the various aboriginal tribes, against giving a daughter in marriage outside the tribal limits. There was also, after a time, amongst the Aryans, a strong feeling that it was desirable, so far as possible, to avoid intermarrying or eating with

[1] Manu's *Institutes* were originally a local code compiled between the 5th and 2nd cent. B.C. by various authors of the Mānava tribe of Brāhmans. It only gradually obtained general acceptance amongst the whole body of Hindus. At the time in question caste was far less fixed than it is now, *e.g.*, the offspring of a Brāhman father and a Śūdra mother could in the seventh generation rise to Brāhmanical rank (Manu, x. 64). Various instances of intermarriage between the members of different castes are met with in the *Mahābhārata*, and it is there stated that in the Panjāb a Brāhman may become a Kṣatriya, a Vaiśya, a Śūdra, or even a Mlech

persons of lower social rank. There was a still stronger feeling amongst this fair race against any sort of social intercourse with the despised black aborigines, a feeling which finds its counterpart at the present day in the attitude of the Boers towards the Kafirs. Some sections of the Aryans came to India with comparatively few women, and these were, perforce, compelled to take wives from amongst the aborigines. The children of such mixed unions held a lower position than those of pure race, and were, no doubt, divided amongst themselves, like the quadroons and octoroons of America. The rivalry amongst these half-breeds accentuated the already strong sense of racial cleavage. With the progress of Hinduism, social distinctions based on colour [1] and pride of race were complicated by further distinctions based on ceremonial practices, such as the observance or non-observance of certain rules of conduct and of certain restrictions in the matter of food and drink, while some pursuits were regarded as less reputable than others.

It is not necessary to discuss here how far these considerations of ceremonial purity were of Aryan origin, or how far they were derived from the aborigines amongst whom, at the present day, they are often well recognized. A Kharia, for instance, will eat rice with no one but a member of his own family; and a Mundāri, after a long absence, may not enter his house until his wife has come out and washed his feet, in token of her belief that, while away from home, he has done nothing to make himself unfit to be a member of his community.

The result of the development of the ideas and prejudices enumerated above was that society gradually became divided into a number of well-marked groups. The tendency of the members of each group was to hold aloof from all outsiders, and the belief gradually gained ground that they were descended from a common source. It has already been stated that such an idea easily gains credence in India. With the growth of this belief in a common origin the tendency would steadily become stronger for each group to regard itself as a separate entity. Marriage and social intercourse between the different groups would thus tend to become more and more unusual; and in a country like India, where so much regard is paid to custom, that which is unusual soon comes to be regarded as wrong and unlawful.

The next, and crucial, stage in the development of the caste system had its origin amongst the functional groups. These groups or guilds gradually organized themselves for craft purposes under *pañchāyats*, or councils of headmen. The primary duty of the *pañchāyats* was to settle all questions connected with the craft by which the members of the guild gained their living, and to prevent outsiders from competing with them; but they gradually arrogated greater powers to themselves, first dealing with disputes between members of the guild, and afterwards taking cognizance of all breaches of the social rules by which it was thought that the members of the guild ought to be guided. The Indian is distinguished from the European by his lack of personal independence. He is afraid to stand alone, or to do anything of which his society disapproves. He is in constant dread of offending his neighbours; and, if by mischance he does so, he is easily induced to remove the cause of offence.[2] This lack of independence, which accounts for the absence of any counter-demonstrations by loyalists during the earlier stages of the recent unrest in India, made it easy for the *pañchāyat*, representing the guild as a body, to enforce on its individual members the views which were generally held regarding intercourse with persons outside the guild. Intermarriage and commensality were thus in course of time prohibited absolutely, and the idea that each group was an entirely separate entity became stronger than ever. Hence arose, amongst the functional castes, the rigidity that distinguishes the Indian caste system from other social groupings which at first sight seem to bear some resemblance to it, such as the trade guilds of mediæval Europe, or the constitution of society which the Theodosian code sought to lay down for the Western Roman Empire in the early part of the 5th century. The process of development was so slow and gradual that no one ever realized that any change had taken place.

The example set by the functional groups was followed by other groups, not consciously, but merely through the influence which it had in strengthening the already existing sentiments of social exclusiveness and developing the general feeling that any breach of established custom constituted an offence which it was the duty of the community to take cognizance of. Caste in its present form thus became a universal feature of the Hindu social system. It is noteworthy, however, that even now the restrictions are greater and more readily enforced amongst the functional groups than amongst the higher castes, which have no *pañchāyats*. There are some exceptions,—notably amongst the Brāhmans of Bengal, who suffer from a peculiarly complicated and harassing series of restrictions on marriage,—but these are due to special circumstances and not to a natural process of evolution.

This final development of the caste system appears to have taken place, not in the Panjāb, which was first occupied

[1] To this day, amongst the higher castes, it is much easier to find a husband for a girl of fair complexion than for one who is dark.

[2] It is difficult to say how far this characteristic is a cause, and how far an effect, of the caste system, but it is certainly not wholly an effect.

by the Aryan tribes, but further east, possibly in the ancient kingdom of Magadha. Even at the present day, caste is far weaker in the Panjāb than elsewhere, and it has obtained its fullest development, so far as the idea of pollution is concerned, amongst the Dravidians of Southern India, where a man of high caste must purify himself, not merely if he touches a man of very low caste, but even if he passes near him.

It has often been said that caste is an invention of the Brāhmans; but this does not seem to be the case. The Brāhmans have had a powerful voice in determining the relative rank of the different castes, but they have not greatly concerned themselves with their internal affairs or with the processes of fusion and scission by which the castes of the present day have been evolved. The only Brāhmans interested in such matters are those who minister to the individual castes, and such Brāhmans would seldom have much influence with the higher ranks of the sacerdotal community. To the high-class Brāhman the only points of interest in regard to the great majority of castes are whether or no he may accept certain services at their hands, and whether or no their touch or proximity pollutes.

16. Social precedence of caste.—The Aryans, as we have already seen, prided themselves on their fair skins and fine features, and held in derision the black colour and coarse physiognomy of the earlier inhabitants. They regarded themselves as far superior, not only to the aborigines, but also to the mixed breed resulting from unions between the two races. They claimed to be specially favoured of the gods; and in token of this their sons assumed the sacred thread at a ceremony of spiritual birth, performed before reaching the age of puberty, whence they were known as 'twice-born.' The Aryans were, for the most part, priests, warriors, and merchants, corresponding to the Brāhmans, Kṣatriyas, and Vaiśyas of Manu. There was a long struggle for precedence between the Brāhmans, or priests, and the Kṣatriyas, or political leaders. In other countries a similar rivalry has generally resulted in the triumph of the temporal power over the spiritual, but in India the reverse has been the case. The caste system, with its watertight compartments, has always been adverse to the establishment of a regular political organization, while the great importance attached to religious rites and ceremonial observances has enabled the priestly caste to aggrandize itself to an extent wholly unknown elsewhere. The supremacy of the Brāhmans has now become one of the cardinal doctrines of Hinduism; so much so, that orthodox Śūdras of the old school will not break their fast until they have sipped water which a Brāhman has sanctified by dipping his toe into it. The Kṣatriyas take rank next to the Brāhmans, and then the Vaiśyas. As already explained, these terms are not genuine caste names, but various castes are recognized as falling within their scope, and take rank accordingly. The Khatris and Rājputs, for example, are held to be Kṣatriyas, while the Agarwāls and Oswāls are regarded as Vaiśyas. To this category also belong several castes, such as the Prabhus of Bombay and the Kāyasths of Bengal, whose claims to be identified with the ancient Kṣatriyas are not fully admitted, but who, for all practical purposes, are allowed much the same status as if they were. Some, at least, of the 'twice-born' castes contain, as we have seen, considerable non-Aryan accretions; but the process of absorption has been so gradual and imperceptible that their status has not been affected by it.

The other castes fall broadly into two categories—the clean castes, with, in Northern India, a varying infusion of Aryan blood, whose members are more or less orthodox in their religious and social practices, and upon whom the 'twice-born' depend for various domestic and other services which are not of a degrading nature; and the unclean castes of sweepers, basket-makers, field-labourers, etc. The latter are mainly aboriginal castes of the tribal type; they entered the fold of Hinduism at a comparatively recent date, and are still more or less addicted to unorthodox practices. Within these two main categories there are numerous gradations, according to the extent to which the religious observances ordained by the *Śāstras* are followed, the traditional occupation of the caste, and the material well-being of its members.

The first great test of the social position of a caste is whether Brāhmans will act as its priests, and, if so, what their status is in the hierarchical community. A Brāhman loses in social estimation if he acts as priest to any but those of 'twice-born' rank, but he is not actually degraded for performing the priestly office for castes regarded as clean Śūdras. Castes that enjoy the services of good Brāhmans may thus at once be separated from those whose Brāhmans are degraded. Similarly, those that are ministered to by degraded Brāhmans rank higher than those that have no Brāhmans at all. Another general criterion is whether the higher castes will take food or water from a man of the caste under consideration. Certain castes are treated as clean in some localities where the higher castes have need of their services, and unclean in others where they are not needed. Ganges water is less easily defiled than ordinary water, and may sometimes be taken when the latter may not. Similarly, food cooked with *ghī* (clarified butter) may often be taken where food cooked with water is taboo. A great deal depends on whether

Brāhmans will accept hospitality from a caste, and, if so, whether they will eat all kinds of food in their houses, or only food cooked with *ghī*. The estimation in which the different castes are held is indicated by the order in which they are placed at public banquets at which Brāhmans are present, and it is also reflected in the attitude of the barber and washerman. The latter will not wash for the lower castes, nor will the former shave them; there are some, moreover, whom they will shave, but whose finger-nails they will not pare; and others, again, whose finger-nails they will pare, but not the nails of their toes. The castes from whom water may not be taken may further be subdivided according to the degree to which their touch or presence causes pollution. In some cases the touch of a low-caste man makes it necessary for a man of higher caste to bathe and change his clothes. In others his entry into a house defiles all the water therein, which must forthwith be thrown away. In others, again, his touch defiles *kukka* water. Even wells are regarded as polluted if certain low-caste men draw water from them. Some low castes are regarded as so unclean that they may not enter the courtyards of the great temples, and in extreme cases they are compelled to live by themselves on the outskirts of the village. Much depends on the ceremonial observances of a caste. Those that forbid widow re-marriage rank higher than those that permit it. The castes whose widows live an ascetic life enjoy a higher status on that account. The eating of beef, pork, and fowls, and the drinking of wine, tend to lower a caste in comparison with others whose members abstain from such things.

The precise circumstances which determine the status of a caste vary in different parts of the country. In some parts, for example, only the lowest castes allow widows to re-marry, while in others only the highest forbid them to do so. In some parts a man will not take water from any one of lower caste than his own; but elsewhere, notably in Nepāl, people are not nearly so particular. In some parts, again, as in Orissa, only the lowest castes will drink wine, while in others the practice is nearly universal.

The *racial considerations* which have been referred to as underlying the differences of social rank apply only to Northern India, where the influence assigned to them is supported by the evidence of anthropometry. The Aryans had fine noses, while those of the Dravidians were broad; and Sir Herbert Risley, after taking a great number of measurements of the features of different castes, announced as one of his main conclusions that, as a rule, the social position of a caste varies inversely with the width of the noses of its members. This generalization, it should be pointed out, applies only to the castes in a particular area. A low caste man in the Panjāb, where the Aryan element is strongest, would usually have a finer nose than a high-caste man in Bengal, where almost all castes have a large admixture of Mongolian blood. In the south there is little or no racial difference between the high castes and the low; and here the arrangement of social precedence is largely imitative. The priests have obtained the name and rank of Brāhmans. Military tribes, like the Rāzu, have gained recognition as Ksatriyas; and traders, like the Komati, as Vaisyas; while the inferior castes take the rank assigned to the groups in Upper India with similar occupations and social practices. The most noticeable difference is that in Southern India the lowest castes are regarded as so unclean that they pollute even without touching. A Kaniyan, for example, causes pollution to a Brāhman if he comes within 32 feet of him, and a Nāyar is polluted at a distance of 24 feet. Nearly one-fourth of the Hindus of the Madras Presidency belong to this category.

17. **Caste changes.**—In view of the rigidity of the rules prohibiting intermarriage and commensality between the members of different castes, it might be supposed that each group must be permanently separated from every other group, and that no changes can now take place. This, however, is not altogether correct. At the present day changes are rare, but they do occasionally occur. We have already seen how groups may be thrown off from one caste and gradually joined to another. A section of a caste (say Sarūk) takes to a new occupation, such as weaving, in some locality where the number of members of the Tānti, or regular weaving caste, is insufficient to meet the needs of the community. This section of the Sarāks gets known as Sarāki Tānti. In course of time the persons concerned come to regard themselves as a sub-caste of Tānti, and assimilate their social practices to those of that caste; their *panchāyats* work, when occasion arises, in consultation with those of other Tānti sub-castes, and the connexion between them, in favourable circumstances, becomes closer and closer until all traces of the original distinction are lost. There are some castes, such as the Chāsās and Khandāits of Orissa or the Kāyasths and Sūdras of East Bengal, which are nearly allied, though one ranks higher than the other. In such cases it is not unusual for members of the lower caste who rise in life to pass in course of time from the lower group to the higher. They begin by paying large sums for brides from the higher caste, and gradually become more and more closely associated with it, until, after several generations, their connexion with the lower caste is lost sight of, and they are regarded as genuine members of the higher.

A considerable number of the castes of inferior status are willing to admit outsiders of higher social position who may wish to join their community. In such cases the newcomer is adopted formally as a caste-brother, much in the same way as a man who has no son of his body takes one by adoption. Such cases, however, are very rare. They occur only when a man has been ejected from his own group, or when he is so infatuated with a girl of inferior rank that he is willing to sacrifice everything in order to take her as his wife.

When a caste is prosperous beyond its neighbours, its members often become discontented with the rank assigned to

them, and seek to change it. They cannot dispute the theory that caste is permanent and immutable, for Hindu society would never listen to such a heterodox idea. They, therefore, enlist the aid of fiction. They claim to be descended from some source other than that previously assigned to them; and, if they can induce the Brāhmans to endorse their claim, they often end by gaining general recognition for it, in spite of the opposition of rival castes who are adversely affected by their change of status.

In early times, rulers belonging to a low caste or to an aboriginal tribe were frequently, with the whole of their caste or tribe, promoted to Kṣatriya rank by their obsequious priests. Here again the aid of fiction was invoked. The most common device was to trace their origin to certain Kṣatriyas who concealed their real status and assumed the guise of men of low caste in order to escape from Paraśurāma, when that great Brāhman protagonist was engaged in his attempt to extirpate the whole of the Kṣatriya race. When their political supremacy came to an end, these pseudo-Kṣatriyas generally sank to their old position, saving such of their leaders as, by intermarriage, had succeeded in forming genuine Rājput connexions. There are, at the present day, many low castes whose claims to Kṣatriya rank are a reminiscence of their former political ascendancy.

In the days of Hindu kings, the relative rank of the different castes was determined by the ruler himself, usually after consulting his Brāhmans; and without his sanction, which would be given only for special reasons, no caste was allowed to set up spurious claims. The British Government does not interfere in such matters; and in various parts of the country numerous castes are taking advantage of its tolerance, and attempting to obtain a higher status than that which has hitherto been accorded to them.

The Bengal Telis, for example, have largely deserted their traditional occupation of oil-pressing in favour of trade, and are a fairly prosperous community. Under Warren Hastings a high official, who belonged to their community, having amassed a great fortune, offered a munificent gift to the temple of Puri, in the hope of raising the status of his caste. The local priests refused to accept the gift from a member of a caste which was then regarded as unclean. The would-be donor appealed to the *pandits* of Hooghly and Nabadwip, and persuaded them to decide that the Bengal Teli is a trading caste, deriving its name, not from *tel*, 'oil,' but from the *tula*, or 'balance,' used by traders in their business. In consequence of this ruling the Telis in Bengal proper are now regarded as a clean Śūdra caste, but in other parts of India they are still regarded as unclean. These Bengal Telis are gradually changing their name to *Tili*, while their original designation is being assumed by the Kalus, another caste of oil-pressers, whose social position is still very low. In the same Province the Chāsi Kaibarttas pretend to be identical with the Mahiṣya, an extinct caste of much respectability.

18. Modern disintegrating tendencies.—It is frequently said that the influence of British civilization is tending to break down the barriers of caste; and to a certain extent this is undoubtedly the case. With the advent of railways, the growth of trade, and the introduction of machinery, the old social organization is no longer suitable to modern conditions. Many of the old village industries have become unprofitable, while a great and growing demand has sprung up for labour in mines and mills and workshops of all kinds. In all directions people are deserting their traditional means of livelihood in favour of new and more profitable vocations, and a man's caste is no longer, as it once was, a fairly certain index to his occupation. High castes and low are necessarily thrown together in railway carriages, and in the crowded streets of big towns. It is impossible for a man of high caste on a journey to preserve that aloofness which he maintains in his own village, or to purify himself every time he comes in contact with men of low caste, or to be as particular as he should be in regard to what he eats and drinks. Consequently, on journeys and in towns the old rules are no longer rigidly observed. But there is no sign of any such relaxation amongst the masses in their ordinary village life. There they are just as particular as ever they were. Amongst the higher and better educated classes there is, no doubt, a general feeling that many of the restrictions of the caste system are absurd. Away from home they will often indulge in food cooked by Muhammadans in the European style, including even beef; and the more advanced will not hesitate to sit down to table, not only with Hindus of other castes, but also with Europeans and Muhammadans, although in their own homes the fear of giving offence to their more orthodox caste-fellows leads them to observe the established rules and proprieties. So long as they do this, their laxity elsewhere is tacitly condoned.

Perhaps the strongest restraining influence hitherto has been that of the female members of the family. Brought up in seclusion and without much education, and seldom leaving home, the women of the family are tenacious of the old observances and restrictions, and regard any departure from them with the greatest disfavour. There have recently, however, been signs of a great change in the treatment of Hindu ladies of high caste. Following the example of the Brahmos, Hindu gentlemen are now becoming anxious to give their daughters a good education. They are also beginning to perceive the evils of the *parda* system, which the Hindus adopted from the Muhammadans. The more advanced among them no longer hesitate to let their wives go unveiled when away from home, or when taking an evening drive. They have also of

late, in Calcutta at least, encouraged them to attend various meetings, mostly of a political character. It is now only a matter of time for females of the educated classes to appear freely in public; and when they do so, the restrictions of the caste system amongst the educated classes, so far as ordinary social intercourse is concerned, are doomed. The uneducated masses, however, are far more conservative than the educated few, and it may be doubted whether they will quickly imitate their example in these matters. Nor is it likely that even the educated classes will, for many years to come, make much progress in the direction of emancipating themselves from the tangled matrimonial restrictions which are the essence of the caste system. It is true that girls of the higher castes, in many cases, are no longer given in marriage at so early an age as formerly, but the improvement in this respect is perhaps due quite as much to the difficulty and expense of obtaining suitable bridegrooms as to a growing sense of the evils arising from child marriage. The most noticeable of the efforts yet made to break down injurious rules is in connexion with child widows. In early times young girls who had lost their husbands prior to cohabitation were allowed to marry again. Subsequently, however, they were forbidden to do so. The result is that all over India large numbers of child widows are condemned to a life of celibacy and austerity. Educated opinion is beginning to recognize the folly and injustice of this rule; and cases sometimes occur in which virgin widows are allowed by their parents to marry again. The opposition to such marriages is still very strong, and comparatively few men have hitherto ventured to face it. The number, however, is increasing slowly, and it is perhaps only a matter of a few years for this harsh rule to disappear. In other directions there are few signs of relaxation. A man is under the same obligations as ever to find a suitable bridegroom for his daughter, and the bridegroom price is, if anything, steadily rising. The evil is great and well recognized, but it is one with which the community seems unable to cope.

Two more tendencies to change remain to be noticed. Converts to Christianity or Muhammadanism are freely admitted to the society of persons professing those religions, but hitherto they have been unable to resume their place amongst the Hindus, however much they might wish to do so. Educated Hindus have of late become very much alive to the fact that other communities are growing at their expense, and a movement is in progress to enable persons who have left their ranks to return, and even to encourage them to do so. This movement has not yet perhaps made much headway; but at Etawah, in the United Provinces, nearly four hundred Rājputs, whose ancestors became Muhammadans in the time of Aurangzīb, were recently taken back into caste after an interesting ceremony of purification.

Lastly, the ascendancy of the Brāhmans is not what it was. The spread of Western education has disseminated ideas of equality, and men are no longer prepared to admit the superiority of their neighbours merely because they belong to a caste which is supposed to stand on a higher level. The higher castes no more enjoy special privileges or immunity from the ordinary tribunals. In the eye of the law all men are equal. The man of low caste is no longer compelled to leave the road when a man of high caste passes, or to shout out when walking at night to give warning of his approach, or, as was sometimes the case formerly, to paint on his forehead the emblem of his degrading occupation. Education is no longer confined to the higher castes; nor is there anything to prevent a man of low caste from becoming a schoolmaster, a pleader, or even a magistrate. Appointments under the British Government are given solely on the ground of merit, and without regard to considerations of caste. The *Śāstras*, which were once the monopoly of the Brāhmans, are no longer sealed books to the lower castes, many of whose members are quite competent to study them for themselves. These changes are very distasteful to many of the less liberal-minded amongst the higher castes, and they account, in part, for the hostility which some of them feel towards the present system of Government.

19. Caste and religion.—Although no one who is not a Hindu (or Jain) can belong to a Hindu caste, the fact remains that there is no necessary connexion between a man's caste and his religious beliefs. He must submit to various rules and restrictions, and perform various ceremonies of the nature already indicated; but, so long as he does that, and does not openly dispute the supremacy of the Brāhmans, or deny the truth of the Hindu Scriptures as a whole, he may believe (or disbelieve) what he likes, without let or hindrance, and without in any way injuring his social position or restricting the circle within which he can form matrimonial alliances. The fact is that caste is a social rather than a religious institution. It has grown up amongst the Hindus; and so much is said about it in Hindu religious books that it is often very difficult to say where caste begins and religion ends. Hence has arisen the common, but mistaken, idea that caste is an invention of the Brāhmans, and the still more common, but equally erroneous, belief that the Brāhmans have taken the leading part in its evolution and in the elaboration of caste

rules and restrictions. The Brāhmans have undoubtedly always done their utmost to advance their own interests and to make the supremacy of the hierarchy sure and undisputed. But the development of the other castes has been controlled and guided by their own headmen, advised, it may be, by the caste Brāhmans,[1] but otherwise quite independently, except in so far as, on rare occasions, they were compelled by some Hindu ruler, such as Ballāla Sen of Bikrampur, in East Bengal, to adopt some new rule or procedure.

20. Caste amongst other religious communities.—(1) *Jains.*—Amongst the Jains, caste follows much the same lines as amongst the Hindus. There are, indeed, certain castes, such as the Agarwāls and Oswāls, some of whose members are Hindus, while others are Jains. This difference of religion does not operate as a bar to marriage; a Hindu Oswāl, for instance, may marry one who is a Jain. In parts of Southern India the Jains appear to form a separate community of the nature of an ordinary caste. The number of these Jains is, however, very small.

(2) *Christians.*—The Roman Catholic Missions in India allow their converts to retain their original caste distinctions; but this is forbidden by the Anglican and other Protestant Missions. The latter, however, have not always succeeded in wholly obliterating the distinctions of caste, and converts from the higher ranks of Hinduism are sometimes reluctant to eat with or marry persons of inferior origin. This is especially the case in places where large numbers of converts were made at one time, as in Nadiā during the famine of 1838.

(3) *Muhammadans.*—The conventional division of Indian Muhammadans is into four groups: Shekh, Saiad, Mughal, and Pathān. Persons who, at the present day, describe themselves as Mughals and Pathāns are usually descended, at least on the male side, from immigrants belonging to these races; but no such inference can be drawn from the use of the words Saiad and Shekh. The real meaning of *Saiad* is a descendant of Alī, Muhammad's son-in-law, by his wife Fatima; and a *Shekh* is an Arab. In India, however, the former term is appropriated freely by Muhammadans of any class who have acquired wealth and a good social position, while the latter is often used indiscriminately by all local converts to Muhammadanism—and the majority of Indian Muhammadans are of this category—who do not belong to one or other of those functional groups of which no note is taken in the conventional classification of Muhammadans referred to above. This is especially the case in Bengal. In Northern India conversion to Islām does not so much affect a man's social status; and many castes, such as Rājput, Gujar, and Jāt, are divided into two sections, one consisting of Muhammadans and the other of Hindus. The so-called Shekhs are, for the most part, cultivators. Many of those who claim the title are known to others by less complimentary names, such as Nao-Muslim or Nasya.

The Muhammadans themselves recognize two main social divisions: Ashrāf, or noble, including all undoubted descendants of foreigners and converts from the higher Hindu castes, and Ajlāf, or common people. The latter term comprises all local converts of low origin, including most of the Shekhs, and the various functional groups, such as Jolāhā, or weaver; Dhunia, or cotton-carder; Khulu, or oil-presser; Darzi, or tailor; Hajjām, or barber; Kunjra, or greengrocer; and many others. These functional groups have *panchāyats* who manage their affairs, and who, in many parts, exercise almost as rigorous a control as the managing body of a Hindu caste. Amongst the social offences of which they take cognizance are the eating of forbidden food, adultery, divorcing a wife without due cause, making a false accusation against a caste-fellow, and marrying persons not belonging to the group. The same state of things prevails in Upper India amongst those who have become Muhammadans without giving up their original caste distinctions. Such persons not only remain in their original social group, but also preserve most of the restrictions on social intercourse, intermarriage, and the like, which they observed when still Hindus. Except in Upper India, the Muhammadans who do not belong to the above-mentioned functional groups, *i.e.*, the Ashrāf and the cultivating Shekhs, have usually no *panchāyats*. They are thus more free to follow their own inclinations, and there are, therefore, fewer restrictions on marriage. The pride of blood amongst those of foreign descent is, however, considerable. They keep a careful record of their traditions and family connexions, and it is the general practice for a Saiad to marry a Saiad, a Pathān a Pathān, and so forth. But so long as both parties belong to the Ashrāf community, no slur attaches to mixed marriages. On the other hand, intermarriage between Ashrāf and Ajlāf is reprobated, and it is seldom that a man

[1] The status of the Brāhmans who act as priests to the lower castes varies with that of the castes to which they minister; and, as has already been stated, the status of the latter depends largely on the extent to which they conform to the practices of the higher castes. It follows that their own interest, as well as the bias derived from the study of the *Sāstras* would lead these Brāhmans to exert their influence in the direction of encouraging orthodoxy. But they are dependent for their livelihood on the castes to which they are attached, and the last word rests, not with them, but with the caste headmen. The great number of unorthodox practices which still exist amongst many castes shows how small their influence really is.

of the higher class will give his daughter to one of the lower. It is not so objectionable for an Ashrāf man to take a wife from amongst the Ajlāf; but he is looked down on if he does so, unless he has already one wife of his own class. Amongst the cultivating Shekhs the restrictions on marriage are slight.

The extent of the control exercised by the *panchāyats* in the case of the functional groups varies in different parts of the country; but where it is fully developed the groups concerned constitute regular castes of the Hindu pattern. There are fewer restrictions on eating with members of other groups than there are amongst the Hindus; but the rule that a man may not marry outside the limits of his own group or pass from one group to another is equally rigid. There is, however, this marked difference, that although a Darzi cannot become a Dhunia, or a Dhunia a Jolāhā, there is no great difficulty in the way of a member of any of these groups who rises in life joining the ranks of the Shekhs or even of the Ashrāf. There is a well-known proverb, 'Last year I was a Jolāhā, this year I am a Shekh; next year, if prices rise, I shall be a Saiad.' A well-to-do man of a functional group will often drop the functional designation, call himself Shekh, and by dint of hospitality secure for himself a circle of friends from the poorer members of the Ashrāf community. He will then marry into an Ashrāf family, possibly of doubtful status, and his son may hope to be recognized as a true Ashrāf. These changes are accompanied by a gradual change of name. A hypothetical Meherulla, for example, will become first Meheruddin, then Meheruddin Muhammad, and then Muhammad Meheruddin. He will next prefix Maulvi to his name and add Ahmad, and will finally blossom into Maulvi Muhammad Meheruddin Ahmad.

To sum up: it may be said that, though caste is unknown to the Muhammadan religion, it exists in full force amongst many of the Muhammadans of Upper India, and in all parts of the country amongst the functional groups that form the lower strata of the community. The other Indian Muhammadans, though they do not recognize caste, have, nevertheless, been so far influenced by the example of their Hindu neighbours that they have become far more particular about their matrimonial alliances than are their co-religionists elsewhere.